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## Memorandum

At a vestry held at the House of William Ward  
in ~~Wallingford~~ Gilford September 4th 1744.  
Nathaniel Johnson and William Ward were  
appointed Church Wardens for the year  
ensuing: and Samuel Collins appointed  
Clerk.

It was likewise agreed upon that the  
Professors of the Church of England meet in order  
to carry on worship by reading a form of  
Prayers, and sermons by themselves  
James Lyons minister

Nathaniel Johnson  
William Ward

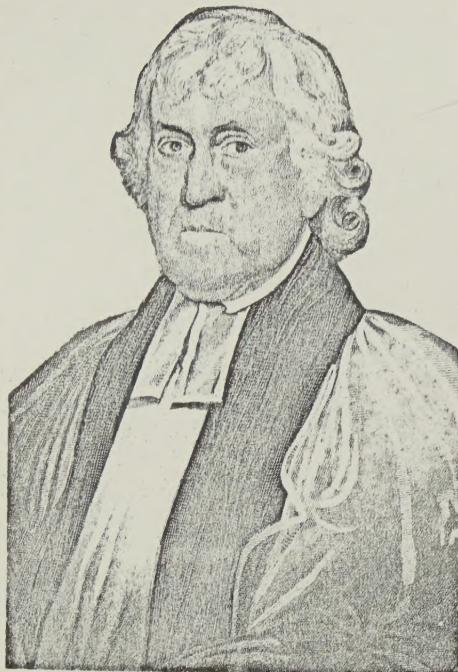
) Church  
) Wardens



Facsimile of the

oldest Record of CHRIST CHURCH, GUILFORD.





The simple annals of a clergyman are so far only valuable as they exhibit privations endured for the kingdom of Heaven's sake, and us connected with the Church's struggles against the enemies of man's salvation. ABRAHAM JARVIS was born in Norwalk, in the Colony of Connecticut, May 5, O. S., 1739. His father, Samuel Jarvis, had removed thither from Huntington, on Long Island, and had conformed to the Church about the year 1737. An anecdote is preserved of him, which marks his character, and the opinions of the times as to parental discipline. The celebrated Whitefield was to preach in Norwalk, and some of Mr. Jarvis's elder sons, though strictly forbidden, were led by curiosity to mingle in the crowd of his hearers. As soon as their father heard this, he went, with his whip in hand, forced his way through the crowd, till he had found his boys on their knees in the circle around the preacher, and applying it to their shoulders, drove them home. Another anecdote may be mentioned of him, showing that, at a very advanced period of his life, he retained the same firmness and intrepidity. When Gov. Tryon burned Norwalk, July 12th, 1779, his house and its contents were consumed. The soldiers who were plundering it came into the room, where Mr. Jarvis and his wife were sitting, and one of them kneeled down before the old man to take his silver buckles out of his shoes. Whereupon, regardless of consequences, and with all the gravity of the Roman Senator who smote the Gaul, he raised his cane and bestowed a most severe blow on the back of his kneeling enemy.

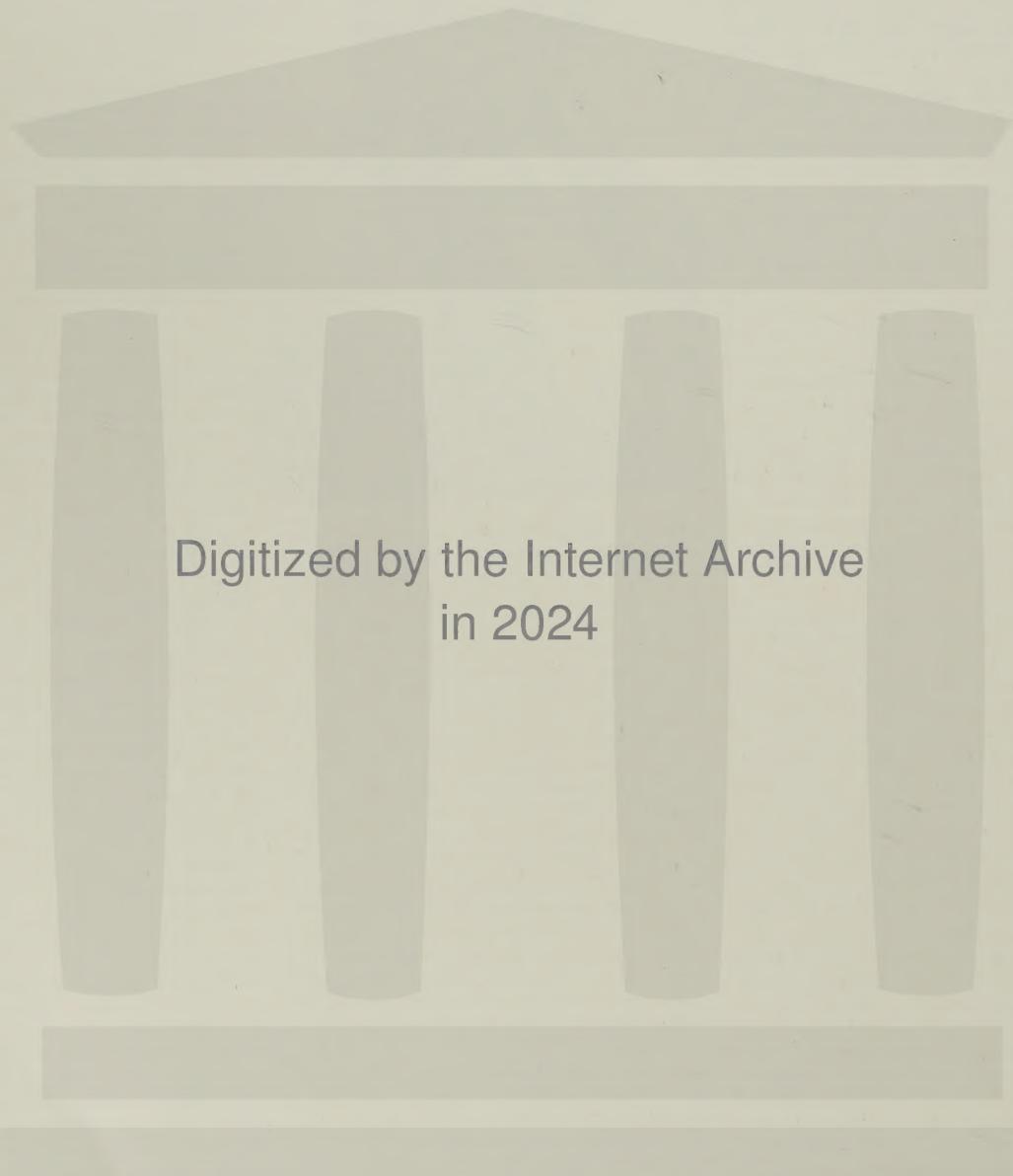
Abraham was the youngest but one of his children; and as he early displayed a fondness for his books, it was determined that he should be fitted for college. He was therefore sent to Stamford, where his eldest brother was settled, to work on his farm, and pursue his studies under the Congregational minister, Mr. Noah Welles, who had great reputation as a teacher of classical learning. The Bishop often related, among his school-boy reminiscences, that he habitually rose before day-light, and, for want of a candle, lighted a piece of pitch-pine, that he might see to study his lesson in Lilly's Grammar, and the Colloquies of Corderius and Erasmus. At the age of 18 he entered Yale College, where he took his first degree in arts in the year 1761. At that time there were very few Churchmen educated at Yale; and they were obliged to endure all the trials which their position necessarily inflicted. Yet our young student bore all these with intrepidity, and sometimes even with hilarity. As he was going one day to Dean Berkeley's library, he met one of his classmates coming from it, who, on account of his age, was called "father." "What book have you under your arm, Father —?" "Why, I thought I should like to read a little about Ecclesiastical polity, and I have found a book written on it by Mr. Richard Hooker." "Take care, father; you don't know what you are doing. As sure as you live he'll make a Churchman of you." "O dear! will he?" said the other, with a deep sigh; and so saying, he walked back and placed Mr. Richard Hooker on the shelf again.

Soon after he was graduated, the Missionary, Mr. Camp, having left the parish of Middletown, Mr. Jarvis went thither as a lay-reader; and continuing his studies alone, prepared himself for orders. As he had not had the small-pox, which was then greatly dreaded, he went to Elizabethtown, N. J., to be inoculated, and resided for some time in the family of the Rev. and learned Dr. Thomas Bradbury Chandler.\* He then sailed for England in the autumn of 1763, and after receiving Deacon's orders from Dr. Keppel, Bishop of

even among those who were most opposed to him in their religious opinions. His Church was flourishing. At that time none but communicants could have any share in the regulations of the parish; and, from a memorandum in his own hand-writing, it appears that the male and female members amounted to one hundred and fifty-two, out of three hundred and sixty souls who constituted the whole cure. These were scattered in what are now the towns of Haddam, Chatham, Portland, and Middletown. His extra parochial services were also great; for he was oftentimes called to preach and administer the sacraments, as well as other occasional offices, in Hartford County, and even beyond it. The sacraments were not then undervalued, as they are now; but the aversion of the puritans to sponsors, and their notion that none but parents who were Church members could present their children for baptism, had then the effect of leading many of their own people to send for Episcopal clergymen to baptize their families. On one occasion, Mr. Jarvis baptized eighty-seven children and ten adults, after the second lesson of evening service. A different effect has since proceeded from the same cause, united with others. Whole families are suffered to grow up unbaptized, till it is now a question whether the majority of the people of New England can with propriety be called Christians. Generation after generation go to their graves without baptism; and the vexed question whether lay-baptism is valid, is likely to become one of theory, rather than of practice. Among the different sects, there are few, if any, records kept; nor is there any security that the words prescribed by our Lord, are strictly observed.

No sooner did the Revolution commence, than new perplexities and dangers arose. The Church clergy were bound, by the solemn oaths incorporated with their very ordination, to be faithful to the king, and strictly conformable to a liturgy which prayed that he might have victory over all his enemies. What were they to do? They shrank back with horror from the crime of perjury; and they could not use such prayers without being denounced as enemies of their country. Mr. Jarvis was compelled to close his church and retreat to his own house, where he continued to do his duty, without fear or favor of man. News came that a body of men had armed themselves at Farmington, with the avowed purpose of mobbing him. His friends gathered around him with arms in their hands. Captain Mortimer buckled on his sword, and Martin Macnamara, an old soldier of Wolfe's army, came with his broadsword, to spend his life, if need should be, in defence of his priest. The mob heard of these preparations and dispersed. In the mean time, the object of their fury was unremitting in the exercise of his duties. One day he had been at Durham, six miles distant, to visit a dying parishioner. As he was returning, at sunset, an athletic man, on a vigorous horse, overtook him and rode by his side into Middletown. He began to talk on the agitated questions of the day, but was answered so prudently that he could not take hold of his companion's words. "The fox was too cunning for me," he afterwards said; "for if I could have got anything out of him, I'd have soon had him off his horse." A native of Connecticut, Moses Dunbar, the peaceable father of a family, was mobbed because he was a tory, and compelled to join the British forces on Long Island. Love for his family induced his secret return. He was taken, adjudged to be a spy, and hung. At the time of his imprisonment in Hartford, he sent for the missionary at Middletown, who faithfully attended him, and went with him to the scaffold. A forged letter, signed Abraham Jarvis, and addressed to the Rev. Mr. Jacobs, a London clergy-

\* The late lamented Bishop Horace married one of Dr. Chandler's daughters, who is still living. Bp. Jarvis always spoke of Mrs. Hobart with great affection.



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man, was sent to New London, to be published in the only newspaper then printed in Connecticut; and it was so timed that the paper would arrive in Hartford on the morning of Duubar's execution. The object was to create a popular excitement against the supposed author. Mr. Green, the editor, would not publish, but sent it to Middletown, to the address of him who had enclosed it. There it lay, at the widow Bigelow's taveru, unclaimed, as no such person was known. Dr. John Osborn was one day passing the house, when Mrs. Bigelow called him in and said, "Here is a letter which has been lying some time, and the seal is partly broken. It is some plot against Mr. Jarvis, and I desire you to open it." He did so, and recognized the hand-writing under an assumed name. In this providential manner the wicked design was defeated. Among the committee of safety in the town of Middletown, Dr. Dickinson and Mr. Elijah Hubbard, though differing widely from Mr. Jarvis in religion and politics, were his fast friends. By their powerful protection he was delivered from further personal dangers, but was often exposed to petty annoyances. If any continental soldiers, as they were called, marched through Middletown, they were sure to be quartered upon "the tory parson." The liberty-pole was erected near his door, with the emblem of the snake cut in pieces, and the motto, "United we stand, and divided we fall."

At length the peace of 1783, and the acknowledgment of our independence by the king, released the clergy from the obligation of their oaths. It was to them an occasion of great joy. They loved their country, and they showed it by the voluntary relinquishment of worldly prosperity. The salaries derived from England were withdrawn; but they were informed that if they would remove into the provinces which still owned allegiance to the British government, they would be amply provided for. A few accepted these terms; but the greater part chose rather to continue with their flocks. Mr. Jarvis was one of these. The events of the revolution had greatly diminished the numbers of his parish, but he would not desert the post of duty. He was afterwards invited to take the charge of the parish at Providence, Rhode Island; but though, in a worldly point of view, that was a station of greater eminence, he was unwilling to sever the ties which had so long existed, and had been strengthened by mutual trials and adversities. Middletown was his only parish; and he continued in it two years after he had been consecrated Bishop.

The peace of 1783, by which the Independence of the United States was secured, seemed to human probability, the ruin of the Church of England in America. But God seeth not as man seeth; and the very events which were then thought disastrous became signally instrumental to its healthy growth. If the country had remained colonial, the Church would have grown up a sickly plant, under the withering influence of State protection.

To understand the proceedings of the Clergy of Connecticut, it is absolutely necessary to go back to the Revolution of 1688 and the subsequent accession of the house of Hanover; nay, even to the tyranny of Henry VIII, the time-serving policy of the timid Cranmer, and the Erastianism of the Protectorate during the minority of Edward VI. The limits of this Memoir will not allow of such extensive preliminaries. Suffice it then to observe, that from the accession of Elizabeth to the period when a Dutch Presbyterian, in violation of the English Constitution, was placed on the throne, and subsequently when a German Lutheran became the Monarch, a wound was inflicted

on the Catholic character of the Church of England, from which it is even now but slowly and painfully recovering. The fatal policy of preferring political expediency to religious right, paralyzed her energies, and diminished the fervency of her zeal and the extent of her charity.

Happily for the Church in Connecticut, her Clergy, when they went to England for orders, found, among the champions of ecclesiastical freedom from political misrule, their most ardent and zealous friends. They were counseled, in the choice of books, to purchase the English theology which preceded 1688, and which, in accordance with the creeds, always regarded the provinces of Great Britain and Ireland as integral members of the One, Holy, Catholic, and Apostolic Church. Sitting at the feet of such masters they learned to look at the Primitive Church, before it was blighted by Imperial favor, and corrupted by the conflicts for pre-eminence between the rival capitals of Old and New Rome.<sup>†</sup>

Having such views of Catholic Unity, they were, at this juncture, greatly alarmed by the appearance of a pamphlet, written and published in Philadelphia in 1782, when as yet there were no hopes of peace with England. Its object was to propose, as a sort of *interim*, a spurious Episcopacy, like that which the Methodists, so unhappily for themselves, have subsequently introduced. No sooner had the pamphlet reached them, than the clergy of Connecticut convened, and through Mr. Jarvis, their secretary, addressed a remonstrance to their beloved, but temporizing brother. The answer from Philadelphia, which was not received until July, 1783, asked for their indulgence on the plea of a supposed necessity; admitted that such necessity no longer existed; and sheltered itself under the loose language of Cranmer, and the indefinite expressions of the Articles, which, to the author, seemed to admit, that Episcopacy is not of divine right. It will at once be seen, that these opposite views laid the foundation for that unhappy diversity which even now agitates the American Church. In his maturer years, the venerable author saw and lamented the mischievous effects of his pamphlet, and labored to counteract them;\* but the beginning of strife is as when one letteth out water; and the deceitful plea of necessity and expediency in departing from what is lawful and right, overflows and obscures, or sinks beneath and undermines, the brightness and the stability of truth.

In the latter end of autumn, 1782, the preliminaries of peace were signed at Paris, and the tidings reached this country early in 1783. The clergy of Connecticut lost no time in convening to elect a Bishop. All eyes were turned to the venerable Jeremiah Learning, who had defended the Church with his pen, and had suffered for her cause, in mind, body, and estate. In 1779 his library was burned by the British in their descent upon Norwalk, where he was then the Society's missionary; and he was despoiled of property to the amount of nearly £5,000, for which the British Government never restored him a penny. On the other hand, though peacefully exercising the office of his ministry, he was taken from his bed by the Americans in an inclement wintry night, hurried off to the Fairfield county gaol, deprived of his wife, who was not

allowed to accompany him, and denied even the comfort of a bed. The consequence was a severe cold which settled in his hip, and made him a cripple for life. His property, consisting of three farms in Connecticut, was confiscated; and thus reduced to poverty, he was obliged to take refuge in New York, where his wife's estate lay, which was now his only source of support. These particulars it is necessary here to state, that the reader may understand the following original draught of a letter to the Archbishop of Canterbury, written by Mr. Jarvis, as the Secretary of the Convention. The passages in brackets were afterwards omitted, for reasons which will now be obvious.

"**MAY IT PLEASE YOUR GRACE:**

"In this day of anxiety for the Church in America, the Clergy of Connecticut, deeply impressed with apprehensions of what will be her fate, under the present changes of empire and policy, beg leave to embrace the earliest moment in their power to address your Grace, with all the unaffected freedom which may become the ministers of Christ when pleading the cause of that Church—a cause wherein not only her interest is greatly concerned, but on which her very existence depends.

"America is now severed from the British Empire. By that separation, we cease to be a part of the National Church. [During the arduous struggle, the Church in this country was passed over without notice; and we grieve to find that in the conclusion she was not thought worth regarding. In the severest season of the conflict, none of her faithful members conceived of this as possible; much less did they dream of it as probable. But we mean not here to dwell on unavailing complaint. Though] *But although* political changes affect and dissolve our external connection, and cut us off from the powers of the State, yet we hope a door still remains open for access to the Governors of the Church; and what they might not do for us without the permission of Government, while we were bound as subjects to ask favors and receive them under its auspices and sanction, they may, in right of their inherent spiritual powers, grant and exercise in favor of a Church planted and nurtured by their hand, and now subjected to other powers. As it is our only refuge, we are persuaded no just exceptions can lie against the attempt to avail ourselves of it; and the uniform benevolent part the Bishops have taken in order to transfer the Episcopal authority into America, fills us with the greatest confidence of success in the application.

"To secure to our Church a valid and undoubted Episcopate, and that the several vacant Churches may be furnished with ministers as soon as possible, are what we have much at heart. A further reason, we beg leave to observe, that induces us to take this early and only measure we can devise for this purpose, is effectually to prevent the carrying into execution a plan of a very extraordinary nature, lately come to our knowledge, formed and published in Philadelphia, and, as we suppose, circulating in the Southern States, with design to have it adopted. The plan is in brief, to constitute a nominal, ideal episcopate by the united suffrages of presbyters and laymen. The singular and peculiar situation of the American Church, the exigence of the case, and the necessity of adopting some speedy and specious remedy, corresponding with the state of affairs in the country, are some of the pleas which are adduced as adequate to give full sanction to this scheme. To what degree such a plan may operate upon the minds of the uninformed, unstable, or unprincipled part of the laity; or upon some clergymen in the southern parts, of perhaps equal merit with the

\* Constantinople was called New Rome by the Council of Chalcedon; and the Papal Supremacy grew out of the struggles between the Bishops of Old and New Rome, supported and excited by the Emperors, who, to serve their own purposes, played one against the other, like the Bishops of a chess-board.

\* See the use made of this pamphlet in the Albany controversy, 1803-6, from page 92 to the end.



author in all the traits of an accommodating and complying character, we can, at present, form no opinion. Equally unable are we to conjecture what may be the lengths to which the rage for popular right, as the fountain of all institutions, civil and ecclesiastical, will run. Sufficient for us it is, that while we conscientiously reject such a spurious substitute for Episcopacy, we also think it our duty to take every step within our power to frustrate its pernicious effects. Thus are we afloat, torn from our Anchor and surrounded with shelves and rocks, on which we are in danger of being dashed to pieces, and have but one port into which we can look, and from whence expect relief.

"The distinguished light in which we have been always taught to view your Grace as an able and zealous patron of the American Church, decidedly points to whom in this crisis we are instantly to make our request. Accordingly, to your Grace we have recourse, and humbly present our petition, that in your Archepiscopal character you will espouse the cause of our sinking Church, and afford her relief by consecrating the person for our Bishop whom we have prevailed upon to offer himself to your Grace for that purpose. [The gentleman we beg leave to present to your Grace is the Rev. Mr. ——, the Society's worthy Missionary at ——. His age and infirmities we confess were objections on his part we felt the force of. In yielding to our desires to encounter the fatigues and dangers of such a voyage, which (free from motives of personal ambition for which in our situation there is very little temptation) nothing but a zeal almost primitive would lead him to do, much the more endears him to us. He is indeed a tried servant of the Church, and carries about him in a degree the marks of a Confessor.]

"The sacred deposit committed by the great Head of the Church to her Bishops, we would with all deference observe, must be so awfully revered by your pious mind, as not to suffer a moment's doubt in us, of your being religiously disposed to assist in this great and good work of rescuing the American Church from the now more than ever distress she is under, through the want of an Episcopate.] We rely on your Grace's indulgence for the liberty we take to assert, that it is a real act of charity; while we humbly trust, the blessings of her that is ready to perish will come upon those that befriend her in this necessity. Well known unto your Grace are all those irrefutable arguments that have been so clearly stated and strongly urged by the illustrious prelates who have, as our Fathers in God, advocated for us. Wherefore as the whole of our case, and all the weighty considerations which concur to enforce it are present with you, we forbear to enlarge, lest the multitude of our words should imply a disidence of success in the thing we ask. Suffer us then to rest in humble confidence that this our solicitude for a matter in itself so important to the Church of God, will meet with your fullest approbation; and that your Grace will feel affectionately for us, and from a pious zeal to advance real religion and propagate the true Church of Christ, will judge it clearly your duty, in the exercise of your high and holy office, to hear and grant our petition, and give us the consolation of receiving through a clear and uninterrupted channel, transmitted to us by your Grace's hand, an Overseer in this part of the Household of God.

"That God may continue your life and health, make you, in His providence, an eminent instrument of great and extensive usefulness to mankind in general, a lasting blessing to the Church over which you preside in particular,—and that the present and future sons of the Church in America may have cause to

record and perpetuate your name as their friend and spiritual father—and when your sacred work is ended, that you may find it gloriously rewarded—is and shall be the devout prayer of

May it please your Grace,

Your Grace's most obedient humble Servants,

THE CLERGY OF CONNECTICUT."

Mr. Leaming, who was then about sixty-four years of age, having declined, from the idea that his lameness would prevent the proper exercise of Episcopal duties, the next choice of the clergy was the Rev. Dr. Samuel Seabury. Mr. Jarvis, as Secretary of the Convention, was authorized to prepare and sign the necessary papers; and for that purpose went to New York. Letters to the two Archbishops and the Bishop of London, dated the 21st of April, 1783, were accordingly written and signed by him, of like tenor and purport with the draft above given. The clergy of Trinity Church in New York wrote to the same prelates, on the 24th of May, stating that Mr. Jarvis was duly commissioned to sign in behalf of the Convention. They intimated, at the same time, that Dr. Seabury, when consecrated, would be willing to serve as Missionary at New London, and expressed the hope that a part, at least, of the legacies bequeathed for the support of Bishops in America, might be devoted to his maintenance. A letter was also written, in the same month, by the clergy of Connecticut, in Convention assembled, imploring the Society to continue their support to its Missionaries. As Mr. Jarvis had received but little and only occasional assistance from that quarter, the Convention were pleased, in his absence, to give him this honorable testimony, that he had been equal with the Missionaries, in his labors and sufferings.

Happily for the Church in America, though to the great distress of the Connecticut clergy, the English Society turned a deaf ear to all these entreaties. The cold and exclusive character of mere Anglicanism is strikingly exhibited in the following private communication, made to Mr. Leaming by a Connecticut clergyman in London, of a conversation he had had, on the subject of the Missionaries, with the Archbishop of Canterbury and Mr. Pitt, who, in the correspondence, is called Billy Whig. "The Archbishop said, 'What is the Episcopal Church to us?' And Billy Whig said, 'All we want of America is their trade. To gain it, we may and shall follow the rule of Charles II, i. e. buy our enemies, and neglect our former friends, *now become weak*. Our old friends may move into our colonies, or be governed by their and our enemies. As to what religion may reign in the Thirteen States, it concerns not Great Britain. We want their trade, and we will gain it.' The Archbishop said, 'Mr. Freeman, Mr. Tyler, Dr. Mayhew, and all the Puritans of America, are alike indifferent to us of the Church of England.' They then laughed at the word *Religion*, and said, 'No matter to us, if their creeds are *many or few*.' Behold what deception have we been led into! *Piety and morality* henceforth is my religion, and I hate all other religious. Dr. Seabury, by turning to the Scottish Jacobite Bishops, damned Dr. Chandler, Vardill, Cooper, Cauer, and all the loyal clergy of New England, and makes room for your beloved I\*\*\*\*\*, M\*\*\*\*\*, P\*\*\*\*\*\*, W\*\*\*\*\*, M\*\*\*\*\*. Thus, Dr. Seabury has gratified the Archbishop and Mr. Pitt, and ruined you and all us here."

This statement was evidently written under much excitement; and both the Archbishop and Mr. Pitt may have been irritated by Dr. Seabury's success in Scotland. It is introduced here, because it shows what were then the lamentable influences of political sway,

in deadening the Catholicity of the English Church. A few of the Connecticut clergy accepted the offers of England, and removed to Nova Scotia; but the greater part, as will hereafter appear, were indignant at the very proposal. Their love to their country, wronged and persecuted though they had been, was too strong to be broken.

Dr. Seabury sailed from New York in the flag-ship of Admiral Digby, and arrived in London on the 7th of July, 1783. The Archbishop of York, in whose character the New England clergy placed great confidence, had left London a fortnight before his arrival. The Bishop of London received him cordially; the Archbishop of Canterbury, politely. Dr. Seabury's official correspondence with the clergy of Connecticut was carried on principally with Mr. Jarvis, and occasionally with Mr. Leaming, the President of the Convention. From this correspondence, and the private letters of Eusebius and Verax, the names assumed by Mr. Leaming and his London correspondent, it is very evident, that neither the rulers of the State, nor of the Church of England, were then disposed to grant the Episcopate to the United States. Their policy clearly was to create a Bishop or Bishops for their own remaining colonies, and thus induce the clergy, from their pecuniary necessities, and as many of the laity as were conscientious in their adherence to Episcopacy, to desert their country. "British Ministers of State, it appears," wrote Mr. Jarvis, to one of the New York clergy, "would not suffer English ministers in Church to do what we know, and every mortal besides, that has any conscience and candor, must be convinced, was their duty. Mr. Pitt had the grace to declare to his Grace of Canterbury, that an Act should never pass the House of Commons, to license the Bishops to consecrate a Bishop for *any* of the American States. As a Christian Bishop, and the head of the English Church in spirituals, what must have been his feelings on that occasion!" If one did not know the godly sincerity of the author, this last sentence would seem to have been written in bitter irony. The Archbishop had no feelings on the subject. He was ready to do whatever the premier commanded; and his conversations with Dr. Seabury exhibit the shuffling of diplomatic evasion. "He received me politely," says Dr. Seabury, one week after his arrival, "approved of the measure, saw the necessity of it, and would do all he could to carry it into execution. But he must proceed openly and with candor. His majesty's dispensation, he feared, would not be sufficient to justify the omission of oaths imposed by Act of Parliament. He would consult with the other Bishops. He would advise with those persons on whose judgment he thought he could depend. He was glad to hear the opinion of the Bishop of London, and wished to know the sentiments of the Archbishop of York. He foresaw great difficulties, but hoped there were none of them insurmountable."

As early as August 10th, Dr. Seabury thought, "unless matters can be put on a different footing, the business will not succeed. Both the Archbishops are convinced of the necessity of supplying the States of America with Bishops, *if it is intended to preserve the Episcopal Church here*." But IT WAS NOT SO INTENDED. By this time the difficulties had been systematically arranged, and were as follows:

1. That it would be sending a Bishop to Connecticut, which they have no right to do without the consent of the State."—Did the Apostles wait for the consent of the Roman government?

2. That the Bishop would not be received in Con-



nectent."—On this objection Mr. Leaming's letters will throw much light.

"3. That there would be no adequate support for him."—Whose fault was that? Archbishop Tennison, in 1710, gave £1000, and Lady Betty Hastings, in 1735, £1500, for the support of a Bishop in America. This, in equity, could apply only to the United States; for the Canadas and Nova Scotia were at that time French provinces. But, according to the policy of 1783, these sums were to be diverted from an American Bishop in the United States, to an English Bishop in the newly acquired provinces.

"4. That the oaths in the ordination office can not be got over, because the king's dispensation would not be sufficient to justify the omission of those oaths. At least, there must be the concurrence of the king's council to the omission; and that the council would not give their concurrence, without the permission of the State of Connecticut to the Bishop's residing among them."—"All that I could say," adds Dr. Seabury, "had no effect, and I had a fair opportunity of saying all that I wished to say."

In consequence of suggestions in this letter, the clergy of Connecticut assembled in Convention, at Wallingford, Jan. 13, 1784. Mr. Leaming was chosen president, and Mr. Jarvis secretary. On the 14th, it was "voted, that Mr. Leaming, Mr. Hubbard, and Mr. Jarvis, be a committee to collect the opinions of the leading members of the Assembly concerning an application by the clergy of the Episcopal Church in Connecticut, for the legal protection of a Bishop for said Church, when they shall be able to procure one, agreeable to the common rights of Christians, as those rights are now claimed and understood by all denominations in the State." The following graphic description of the proceedings with the Assembly at New Haven, is given by Eusebius to Verax, in a letter dated Jan. 22, 1786. The letter contains other particulars; but as these throw much light on the whole subject, the greater part of the letter is here inserted. The Jonathan and Ezra, of whom Eusebius speaks, were Jonathan Trumbull, Governor of Connecticut from 1770 to 1783 inclusive, and Ezra Stiles, the President of Yale College.

"You not only find fault with my conduct, but say the English Bishops condemn me, and say it was not in the power of the King to absolve the clergy of this State from their obligation to their quondam Bishop. Be it so. It was not the King, but the Parliament and the English Bishops included in it, that made America independent. All the Bishops voted for it; and not one of them said a word in favor of the Loyalists; that they ought to be considered who have suffered so much for their attachment to the Constitution of Great Britain in Church and State. This was a subject that ought to have engaged the attention of somebody. For though there was provision made for those that went to Nova Scotia, all those whose circumstances were such that they could not remove thither, were entirely neglected in making the peace. So glaring was the neglect of the friends of Government, that Fox, though in the opposite scale, insisted that Government had engaged to support them, and it would be the basest conduct to neglect them. I suppose the Bishops may recollect, that the Parliament made America independent; and that the Parliament absolved the clergy of England from their oath to their quondam Bishops in the time of King William III. If the Act of Parliament was valid in one case, it will be a nice point to prove it is not so in the other. I must repeat it again, *I am of the same principles as when you left me.* And you may say what you please about

me; it will not affect me, unless you can say, I have departed from the faith of the early Christians.

"You and the English Bishops have not understood in what manner things have been carried on in England by Presbyterian machination. I was sent by the clergy of this State to inform the Assembly, and obtain their approbation of our having a Bishop. I soon found your Jonathan and Ezra were alarmed, but were obliged to be very complaisant to me. For once I was popular, and every thing carried in the Assembly according to my wishes. Jonathan and Ezra appeared very uneasy about a week's time; then brightened up and said, 'though the Assembly would admit we should have a Bishop, yet we should be disappointed, and we should see that our interest with the Church of England was very small.'

"However, I had no doubt in my own mind but that we should have some favor, and the civil powers would suspend the penalties the Bishops were liable to for consecrating a Bishop for the people here, in order still to preserve our affection to them, for whom they knew we had sacrificed our happiness and estates. But in this I was mistaken; for Jonathan and Ezra wrote to Dr. Price, and desired him to engage Billy Whig to oppose every movement for our having our petition granted. Upon this the half-loaf was given which you have mentioned. You were governed at home by Presbyterian interest; by the machinations of Jonathan and Ezra. Jonathan is not; Ezra is not dead. The daughter of Cheesbrook of Newport, an only child, married one Grant. He carried her to England and is dead. She came to Newport this autumn to dispose of her fortune and return to England. She had it in charge from Dr. Price to visit Ezra, and settle the affairs of the Nation, when she returns to England. So that you see how matters are. I have wrote a long Epistle.

"But I have not done yet. When Price found that Seabury was consecrated, he then engaged Billy Whig to send his mandate to the second man in the kingdom,\* and ordered him to dismiss all the Missionaries in the States, and give large salaries to the clergy that would go to Nova Scotia, and by that means put an end to the Church here, which was the view of Ezra.

"Now upon this view of the subject, what was to become of 20,000 Churchmen in Connecticut, which could not move to Nova Scotia, if all our clergy had left their people? Why! they must have done as Ezra wished, *joined the meeting.* And in that case, what have the Society been doing for seventy years? Then Price says, What shall I do now? I am resolved what to do. Let there be an Act to suspend the penalties, &c., for if this is not done Seabury may ordain, and the Church there may be still preserved. Make a huge cry against a Jacobite Bishop, and ordain Bishops for the Southern States in opposition to Seabury, and by that means the Church will be divided, and consequently come to an end. This will gratify Ezra and complete all his wishes.

"You charge me with being a Jacobite. I deny the charge. I have the same good wishes for the present Family on the throne that I ever had. And what those were I need not say now. And I am as ready to communicate with the Church of England as ever, and of course no schismatic."

It will now be seen what a debt of gratitude the whole American Church owes to the Intrepid Clergy of Connecticut, and their first Bishop, as well as to the Catholic remainder of the Church of Scotland. If

Dr. Seabury had not been a resolute and brave man, the application for an American Episcopate would have entirely failed. On his way to Scotland he called on the Archbishop of York, and frankly told him the object of his journey. "Why, Dr. Seabury?" he exclaimed, "do you not know that they are Jacobites?" "Yes, my Lord!" was the ready answer; "and if report says true, your Grace's non-juring principles are the brightest jewel in your Grace's mitre." The Archbishop smiled and was silent.

On the 2d of August, 1785, the clergy of Connecticut assembled in Convention at Middletown to meet and receive their Bishop. Eleven were present, with the Rev. Benjamin Moore from New York, and the Rev. Samuel Parker from Boston. Mr. Leaming was as usual chosen president, and Mr. Jarvis secretary. As his minutes contain the ceremonial of this first reception, an extract from them may be interesting. "The Right Rev. Dr. Samuel Seabury attended upon this Convention, and his letters of consecration being requested by the same, they were produced and read; whereby it appeared to this Convention that he hath been duly and canonically consecrated a Bishop by the Bishops of the Church of Scotland.

"Aug. 3, 8 o'clock A.M., the Convention met. After the Address of the clergy to the Bishop had been reconsidered by the Convention and approved, the clergy repaired to the Church and appointed four of their body to return to the parsonage. Mr. Jarvis in the name of the clergy declared to the Bishop their confirmation of their former election of him, and they now acknowledged and received him as their Bishop.

"Then the Bishop returned his answer of acceptance, which two of them immediately carried back to the Convention, while the other two followed in attendance upon the Bishop, who thus proceeded to the church. Being introduced and seated in his chair at the altar, the clergy assembled at the rails. Their address to him was read by the Rev. Mr. Hubbard; after which, the Bishop read his answer; and then the clergy, kneeling at the rails, received the Apostolic blessing. Then the clergy retired to their pews, and the Bishop began divine service with the Litany, according to the rubric in the office for the ordination of Deacons; the four following persons, Messrs. Vandyke, Shelton, Baldwin, of Connecticut, and Mr. Ferguson of Maryland, being present, to be admitted into that order. The Litany being ended, Mr. Bowden read the first Communion Service. The Bishop then read the Service, consecrated the elements, and administered the Bread. Mr. Bowden assisted by administering the Cup. The Communion being finished, the Bishop then proceeded to the ordination. Mr. Jarvis officiated as Arch-Deacon. After the ordination a sermon was preached by the Rev. Mr. Leaming, and the congregation was dismissed by the Bishop. From the church the clergy, preceded by the Bishop, returned to the parsonage. Mr. Jarvis by order of the Convention gave the thanks of the same to Mr. Leaming for his sermon delivered before them, with their desire of a copy of it to be printed. The Bishop then dissolved the Convention, and directed the clergy to meet him at five o'clock in Convocation. They met accordingly; and the Convocation was adjourned to the next morning, Thursday, 9 o'clock A.M.

"Thursday, Aug. 4. At 11 o'clock A.M. went to church. Mr. Parker read prayers, and Mr. Moore preached a sermon; after which the Bishop delivered a charge to the clergy. P.M. Mr. Parker communicated to the Convocation, the purport of his delegation from the clergy in the State of Massachusetts, viz.: to collect the sentiments of the Connecticut clergy in respect of Dr. Seabury's episcopal consecration, the

\* The Archbishop of Canterbury.



regulation of his episcopal jurisdiction, and their thoughts of connecting themselves with them under his episcopal charge. The clergy of Connecticut expressed their warmest wishes for the union and concurrence of their brethren in Massachusetts under Bishop Seabury.

*"Friday, Aug. 5.* After appointing Mr. Bowden, Mr. Parker, and Mr. Jarvis as a Committee to consider of and make with the Bishop some alterations in the Liturgy needful for the present use of the Church, the Convocation adjourned to meet again at New Haven in September.

*"Sunday, Aug. 7.* Mr. Colin Ferguson was ordained priest; Mr. Parker, Mr. Bowden, and Mr. Jarvis attended the ordination as presbyters. Mr. Thomas Fitch Oliver of Providence, Rhode Island, was ordained deacon on the same day."

So ends the Record of the first meeting of the first American Bishop with his clergy. The proceedings of the Committee on the Alterations in the Liturgy are interesting, inasmuch as they exhibit the extent to which the Bishop and clergy were willing to go, and they were afterwards made the basis of the proceedings in Massachusetts. They are too long to be further noticed, and are relevant only so far as Mr. Jarvis was concerned in the revision. It may be proper however to state, that in 1786 Bishop Seabury set forth "The Communion office or Order for the Administration of the Holy Eucharist," for the use of the Episcopal churches in Connecticut. It begins with the exhortation, "Dearly beloved in the Lord," &c. After which the priest or Deacon shall say, "Let us present our offerings to the Lord with reverence and godly fear." Then follows the offertory with an act of adoration by the priest. The rest, with a few verbal alterations, follows the order of the Church of Scotland, which is much better arranged than the English, and more conformable to the earliest usage of the Christian Church. The subject is mentioned here, because of the unfounded calumny lately advanced against Bishop Seabury of having foisted a part of the Scottish Service into the American Church. The revision by a committee of Convocation in Connecticut, of such men as Bowden and Jarvis, shows that the Bishop did not exercise alone the authority which by primitive and Catholic usage was his right. The Church of Connecticut might have insisted on retaining the whole; and the substitution four years after of our present office, which, though superior to the English, is inferior to that of Bishop Seabury, was an act of concession and compromise.

During these transactions in Connecticut, the change of policy to which allusion has already been made, took place in England. The bold movement of Dr. Seabury had disconcerted the enemies of the Church, both in England and America. It was now impossible to prevent a valid Episcopacy in the United States. Mr. Pitt and Dr. Price withdrew the opposition to an Act of Parliament, and consented that Bishops should be consecrated for the States south of New England. Bishop Seabury and the Connecticut clergy were denounced as Non-jurors and Jacobites, though every one of them at his ordination had taken the oath of allegiance to the House of Hanover. "The reasons you mention for taking away our salaries is a paradox in all shapes I can view it," writes Mr. Leaming, one week after the Convention of which he was President had received and acknowledged Dr. Seabury. "Our names were never put to any papers, but to those directed to the Bishops in South Britain; and to them none put their names but only myself and Mr. Jarvis as Secretary of the Convention of this State. And the other reason, (if it can be called so,) offered for doing of it is as unaccountable. Did they, without our wish or design, make us Non-jurors? And then take

away our salaries because we were Non-jurors? Heaven defend us from such sort of reason! I do not know how it is; but great men can draw conclusions without any premises. There is something so wicked, for them to entice the clergy of this State to leave their flocks, which have been brought up by us to believe, that the Society had nothing more at heart, than to support true religion, without the least thought of acting by a party spirit in the affair. However I impute all this to the influence of some crafty dissenter over the Society, in order, now we have a Bishop, to stop the rapid growth of the Church here. Perhaps you will not believe it; but the Church here is now the popular religion of the State. Had our salaries been continued seven years longer, we should have been able then to have done without them. And now, I am persuaded we shall be able to carry a sufficient sway to support the Church. A Bishop is no objection here. And the Dissenters applaud the zeal of the Church in their perseverance to obtain it."

If New York had pursued the same course as Connecticut, much of the subsequent evil would have been averted; but, unhappily, the Church in that city was then under influences very foreign from its well known orthodoxy. After the evacuation by the British forces, the Rev. Benjamin Moore, who had been chosen rector, and the old wardens and vestrymen of Trinity Church, had been forcibly expelled, and the Rev. Mr. Provost, an Arian in sentiment, and a personal enemy of Bishop Seabury, had been made rector, against the wishes of the great body of the parishioners. He was the leading, and for a time the only, clerical representative of the State of New York in the Conventions of the seven States held in Philadelphia. In that of June, 1786, he made the following motion, which was seconded by the Rev. Mr. Smith, of South Carolina: "That this Convention will resolve to do no act that shall imply the validity of ordinations made by Dr. Seabury. It was negatived by a majority of that State; New York, New Jersey, and South Carolina, voting for, and Pennsylvania, Delaware, Maryland, and Virginia, against it. It was, however, resolved, unanimously, on motion of Dr. White of Pennsylvania, seconded by Mr. Smith of South Carolina, that it should be recommended to the seven States, not to receive any clergyman professing canonical subjection to any Bishop other than those Bishops who may be duly settled in the States represented in this Convention."

The next day a resolution in a still more offensive form, was unanimously carried, "against any minister who should receive ordination from any Bishop residing in America." Both were directly leveled against the Bishop of Connecticut; for even so early as December 24th, 1785, he had admitted twelve persons to orders, "one for Virginia, four for Maryland, one for Pennsylvania, two for New Jersey, three for Connecticut, and one for Providence; and all the world knew that there was but one Bishop residing in America. It was doubtless intended to please the English Bishops, and prevent any further application for orders south of New England.

The die seemed now to be cast, and a schism inevitable; but the clergy of Connecticut were undaunted. In Feb. 1787, the same month in which Drs. White and Provost were consecrated at Lambeth, and twenty three days after that event, the clergy elected Mr. Jarvis to proceed to Scotland for consecration. It was intended to obtain the canonical number of Bishops in New England of the Scottish line, and thus preserve a purely primitive and Apostolic Church, holding fast the form of sound words, and the faith once delivered to the saints. Mr. Jarvis prudently deferred his answer till

the annual meeting of 1788; and, in the mean time, the conciliatory course of Bishop White, and the kind mediation of the clergy of Massachusetts and New Hampshire, caused the prospect of union to brighten.

The Episcopate being happily obtained, the Clergy of New England considered a revision of the Liturgy as then, and not till then, canonical. At a meeting of the Clergy of Massachusetts and Rhode Island, held at Boston, September 8, 1784, they addressed a letter to the Clergy of Connecticut, concerning the movements in Pennsylvania, in which they declared, as their unanimous opinion, "that it is beginning at the wrong end to attempt to organize our Church before we have obtained a head. Our Churches at present resemble the scattered limbs of the body, without any common centre of union or principle to animate the whole. We can not conceive it probable or even possible to carry the plan they have pointed out into execution, before an Episcopate is obtained to direct our motions, and by a delegated authority to claim our assent." That such was the view of the Connecticut Clergy, will appear from the following extract, written by Mr. Jarvis in their name: "The Clergy in Connecticut consider the Church in which they officiate as collected and formed upon the principles on which the Church was at first founded by her great Head. Therefore what they have to deliberate upon and endeavor to carry into effect, in the first place, is, that she be settled in the full enjoyment of the Spiritual powers and officers essential to her: viz., a Bishop, from whom alone all other officers in the Ministry derive their commission. And when this is accomplished, and our Church thus completed in her members, then, 2. The Clergy of this State will consider it as their duty, as that is ascertained by Scripture and primitive example, to revise the Liturgy and render as perfect as they may be able whatever shall be found needful for a pure and Scriptural worship for all Christians of her Communion. 3. To form such canons as may appear necessary,—as may respectively relate to the Clergy and the Lay part of her Communion. 4. In this particular, so far as laymen are concerned and will bear a part in transacting the affairs of the Church, the Clergy will advise with and collect the sentiments and matured judgments of the ablest and best informed of the Laity.—5. The Clergy of Connecticut will be ready to meet with and consult their Brethren of the Clergy in any or all the other States for the preservation of the Unity and settlement of Uniformity in the Episcopal Church throughout all the States: it being an object they would most religiously regard, that in constitution, discipline, and worship, she may be and continue to be in every respect one Church."

At that time, strange as it may now appear, the real strength of the Church lay in New England. New York and Pennsylvania were then a wilderness. The better portion of the Clergy where the Church had been the legal establishment, were Englishmen, and had returned to their Mother Country. The New England Clergy were indigenous and loved their native soil. They were disciplined by continual conflict with the puritans, and being not only unsupported, but even persecuted by secular power, were thrown back into the condition of the primitive Christians. Had their example been followed in waiting for a valid episcopate, before any attempt was made to revise the liturgy, the American Church would have been better organized, and the revision made with more knowledge and greater caution. Let any one carefully examine the unequal and imperfect representation of which the Conventions south of New England were composed, from 1784 to 1789, and he will see how justly the New England Clergy were alarmed. "There has been,"



writes Mr. Leaming from Stratford, Nov. 22, 1785, "A Convention of the Clergy and Lay deputies of all the States south of Connecticut, held at Philadelphia; who have cast away two of the Creeds, and altered the other. They have altered the Baptismal Office, and laid aside the use of the cross after baptism; have altered the Marriage and Burial Offices, and have altered the Common Prayer to make it shorter; and say the Bishops of England have engaged to consecrate a Bishop for them who are no longer of the communion of that Church. Is it possible that the Bishops of England should do this, when they lately refused to consecrate a Bishop for the Church in Connecticut, who hold firm to the faith once delivered to the saints, and have retained the ancient form of worship, and are truly formed upon the primitive plan of the Christian Church? The Clergy are determined to go through every difficulty rather than to depart from the foundation of an Apostolical Church. The Bishops of England must certainly feel uneasy that they have not taken us by the hand, when they find we are the only Church in all the States that have acted in such a manner as the world must approve of. No temporal interest shall cause us to depart from the truth; for we believe in that God who giveth light in times of darkness. If there is any thing in Religion, why are not we more engaged about it? If there is nothing in it, why should we give ourselves any concern about it? One question more I would ask, and I have done. Can the Bishops of England send Bishops to these States to be under the Government of Lay Elders?

"We should have done as we please here, if the Bishops would have favored our righteous cause. We are the true sons of the Church; and if they are so, why did they neglect us? The Lay-deputies to the southward will make wicked work with a Bishop if they get one; and the world will condemn the Bishops of England if they give them one, and will say it was done out of revenge to us."

The alarm was just, and the claims for Connecticut not exaggerated. By the articles of the New York Convention, in October, 1784, a Bishop would be only ex-officio a member of a future General Convention, and the Clergy and Laity would deliberate together, but vote separately. Thus the Bishop would have but one vote among his clerical brethren, and that, if he presided, only a casting vote; and the Laity would hold in their hands the balance of power. How contrary all this would have been to primitive Christianity, need not now be proved. The leaven of Erastianism and Arianism, if not Socinianism, had worked so extensively among the Laity that they feared not to encroach on the sacred deposit of the priesthood, and there was even a design to expunge the petitions to the Trinity!

The elevation of Dr. Provoost to the Episcopate prepared the way for a better and truer representation of the Church in New York by the Rev. Doctors Beach and Moore, in the Convention which sat at Philadelphia, July 28th, 1789. Bp. Provoost was not present, and Bp. White presided ex-officio. Maryland, in addition to Drs. Smith and Claggett, had sent the Rev. Colin Ferguson, who had been ordained by Bishop Seabury, and had since been honored with a doctorate of Divinity. This showed that the Clergy and Laity of that State were not disposed to be governed by the rash and hostile resolutions passed in June, 1786; and this convention, by admitting him to his seat, tacitly abrogated so offensive a procedure. The Clergy of Massachusetts and New Hampshire had addressed to Bp. White an Act recommending for consecration the Rev. Edward Bass, and containing a request to the Bishops of Connecticut, New

York, and Pennsylvania, that they would unite in consecrating him to "the Apostolic Office and powers." This was laid before the Convention, together with letters from Bp. Seabury; and both led to a solemn and unanimous recognition of the Scottish Episcopacy. The Consecration, however, of the Rev. Mr. Bass was frustrated by the refusal of the Bishop of New York to act with the Bishop of Connecticut.

The door was now opened for reconciliation. At a Special Convention of the presbyters of Connecticut, held at Stratfield, (now Bridgeport,) Sep. 15th, 1789, the Bishop being absent, the Rev. Dr. Leaming was chosen President, and the Rev. Mr. Jarvis, Secretary. Their object was to deliberate upon the invitation from the General Convention at Philadelphia to the Bishop and Clergy of the Church in Connecticut, to attend the Convention which they had adjourned for that end to the 29th of September. The letters and papers sent relating to a general Union having been read, it was voted, on motion of Mr. Bowden, that the Convention would send Clerical delegates. The next day (Wednesday, 16th,) Messrs. Hubbard and Jarvis were chosen, and "empowered to confer with the General Convention on the subject of making alterations in the Book of Common Prayer; but "the ratification of such alterations" was "expressly reserved to rest with the Bishop and Clergy of this Church." This, as will presently be seen, was an important reservation, of which the Church subsequently availed itself in establishing the *usage of Connecticut*.

At the Convention of Sep. 29, 1789, Bp. Seabury and his presbyters Hubbard and Jarvis attended, and were joined by the Rev. Dr. Parker, Rector of Trinity Church, Boston, as the sole representative of the Churches in Massachusetts and New Hampshire. The Conference which took place between Bp. Seabury, Messrs. Hubbard and Jarvis, and Dr. Parker, on the part of the eastern States, and the committee of Convention of the seven States south of New England, was conducted in a most conciliatory manner. New York had regained her correct position in that Committee, being represented by Dr. Benjamin Moore and Richard Harrison, Esq.; and thus the most obnoxious measure of the southern States were rescinded. But the attentive observer who is aware of the workings of party spirit, will see in the votes recorded on the journal, the origin of many changes by which the American Prayer-Book has departed from the English. As Mr. Jarvis had so prominent a part in the proceedings of that constituent assembly, it is important here to introduce an extract from his answers to certain queries made to him after he was Bishop, to be transmitted to Dr. Porteus, the Bishop of London.

The eighth query was, "What alterations from the Church of England in the Liturgy or Common Prayers?" To this he answered: "A comparison of the two books by inspection will discover the alterations more effectually, as well as more briefly, than any enumeration which could here be made. The causes of those alterations may not be so easily perceived. In September, 1789, delegates from ten of the then thirteen States, consisting of Clergymen and Lay-members of the Church, met at Philadelphia for the purpose of forming a Union. To accomplish this, it was necessary to make some alterations in the Prayer-Book, which, as the offspring of the Church of England, the American Church still looked upon as its own. With respect to the extent of the proposed alterations, the Convention was equally divided. The delegates from five of the States, viz: New Hampshire, Massachusetts, Connecticut, New York, and New Jersey, were

averse from any alterations, except the omission or adaptation of particular prayers in the daily service to the government of the United States. Of the two Bishops present, (Bp. Seabury and Bp. White,) the former advocated the alteration in the Communion Service, and the addition of some occasional prayers; in all other particulars he strenuously opposed even such as were verbal. Strong impressions that a disunion would work ruin to the American Church, induced that part of the Convention most attached to her interest and sound doctrine, to submit to a compromise, in hopes that at some future day the true friends of the Church would be enabled to correct those defects to which the want of right principle, and the fervor for innovation in their opponents had obliged them reluctantly to consent. This may account for all the departures from the English Prayer-Book, and for the latitude given in many rubrics to the officiating minister, which laid the foundation of diversity in the use of the Liturgy." This extract will fully explain the proceedings of the Convocation of 1790, in which the Bishop and Clergy adopted the new Prayer-Book, with the solemn and express reservation that the *use of it in Connecticut should conform as closely as possible to the English ritual*. It is believed that the same resolution was made in New York; for the practice of Trinity Church continued like that of Connecticut in every essential particular.

In the General Convention of 1792, of the four clerical deputies from Connecticut, Mr. Jarvis was the only one who attended. On the journal is given to him the degree of Doctor of Divinity, which had been conferred by Bishop Seabury on three of his presbyters, Mansfield, Hubbard, and Jarvis. This was anciently a prerogative of Bishops, and traces of it still remain in foreign universities; but Mr. Jarvis would never take it; nor was it ever conferred upon him by any college until after he was Bishop. Even to this day the Scottish Bishops will never receive a degree of Doctor of Divinity from any Presbyterian institution. Though it had been made a rule in the Convention of 1789 that the Senior Bishop should preside, Bp. Seabury, for the purpose of conciliation, surrendered his right; and the rule of rotation beginning from the north, conferred on Bp. Provoost the office of Consecrator in the case of Dr. Claggett, the first Bishop of Maryland. In the General Convention of 1795, no deputies, clerical or lay, were present from the New England States, nor was Bishop Seabury there; a very significant proof of what they considered as the downward tendency of the American Church. We have reason to bless God that their gloomy anticipations were not well-founded.

In the month of February, 1796, Bishop Seabury died. Mr. Jarvis was sitting before the fire; his wife near him engaged in some domestic employment; and his little son playing about the room. A messenger entered with a letter sealed with black wax, and handed it to Mr. Jarvis in silence. He opened it, and his hand shook like an aspen-leaf. His wife in great alarm hastened to him, and his son crept between his knees and looked up inquiringly into his face. He could not speak for some minutes. At last he said, slowly and convulsively, "Bishop Seabury is dead!"

In the following May, a special convention was held at New Haven, for the purpose of electing a Bishop, and Mr. Jarvis preached before them. The subject of course was their irreparable loss. It was requested for the press, and is one of the few pieces which he permitted to be published. He was elected to the vacant office, but declined. In the following October, Mr. Bowden was elected, but deferred his answer till the next Annual Convention, which assembled at Derby



on the 7th of June, 1797. Here Dr. Bowden (for in the meantime he had received that degree in Divinity) declined the Episcopate, and Mr. Jarvis was again elected. The choice being now unanimous, and the exigencies of the Church seeming to require it, he reluctantly gave way. He had been for many years subject to the asthma, which invariably attacked him with great violence when he traveled; and he feared that it might utterly incapacitate him for the discharge of his Episcopal duties. The consecration took place in Trinity Church, New Haven, on the festival of St. Luke the Evangelist, Oct. 18, 1797. Immediately after his consecration, he received an affectionate address from the Clergy, to which he responded in like manner, and then delivered his primary charge.

The Episcopal Academy of Connecticut having been established at Cheshire in 1796, and the Rev. John Bowden appointed its principal, Bishop Jarvis determined, in 1798, to place his son under the care of so able an instructor. But his heart and that of his wife were so bound up in this child of their old age, that the event of sending him for the first time from home led to their removal, in the following year, from Middletown to Cheshire. There, in 1801, this affectionate wife and tender mother died, and the Rev. Dr. Bowden having, in 1802, resigned his charge, the Bishop determined, in 1803, to remove to New Haven, and enter his son at Yale College. With a view to this purpose, he called upon the President, Dr. Dwight, to settle the preliminaries, and the following dialogue passed between them:

"I shall expect my son to attend Church."

"Certainly! It is his right. Only he will be obliged constantly to ask leave."

"If it is his right, he ought not to ask leave."

"Oh, that is a measure of precaution. Young gentlemen might make their exemption a pretext to attend no public worship."

"Whenever you detect my son in a lie, it will be time enough to distrust him. If he enters the college, I must insist upon his asking no leave to go to Church."

Dr. Dwight yielded the point; but every Monday morning, when the delinquents of the past week were called over, the demand, "Jarvis absent from the Chapel on the Sabbath," was invariably followed by the response, "Sir, I was at Church." This, it is believed, was the first instance in which the son of a Churchman was permitted, as a matter of right, to absent himself from the Congregational Chapel on Sunday.

The routine of Episcopal duties was at that time almost as silent and noiseless as those of a parish clergyman. The Church of Connecticut was despised by her adversaries as a feeble flock. The Academy was her only instrument of imparting either a secular or religious education. Her clergy were obliged to have the charge of two or more parishes; and the services even of one in deacon's orders could not, in many cases, be enjoyed more than once a month. But God was pleased to bring good out of this great evil. The laity read much; and the enlargement of their knowledge produced a correspondent interest. The Bishop's method of visitation was to spend a day or more in each parish; in the larger, as far as possible, on Sunday; in the smaller, on other days of the week, but always in the morning. The afternoon was taken up in passing from place to place. In the evening the members of the parish called upon him, and he often sat until a late hour encircled by them, hearing and answering questions, as to the sense of Holy Scripture, or the doctrines and discipline of the Church. His asthma was always an afflicting thorn in the flesh; but God's strength was

at times visibly made perfect in his weakness. Often and often was he obliged, after these conversations, to sit up all night, his head supported by pillows; but he bore all with patient submission and a sweet cheerfulness, which brought tears into the eyes of all who were witnesses of his sufferings. In 1806 he married a second time; and the excellent lady to whom he gave his hand and his heart, prolonged his declining years, assuaged his sorrows, and made him and his son happy. For seven years, till the time of his death, no passing clouds of human infirmity threw their shadows over the mutual affections of their lives—no fracture in vessels of earth's mould interrupted their harmony.

During the Episcopate of Bishop Jarvis, five General Conventions were held, at three of which he was present. When the Convention of 1801 assembled at Trenton, Bishop White said to him, "Sir, it is your turn to preside;" to which he answered, "Sir, I can never preside over the Bishop who consecrated me." This gave occasion to the resolve on the journal of the House of Bishops, in which a doubt is expressed as to the meaning of the rule of 1792. From that time forth Bp. White continued till his death to preside as Senior Bishop of the American Church. With the exception of the Bishops of Africa, the ancient rule was, that in all provincial synods the Bishop of the first See (*Primate Sedis Episcopius*) should preside; and as from the time of the Apostles the first See was planted in the mother city, the Senior Bishop was in the first instance the Bishop of the first See. Hence the name of Metropolitan was subsequently adopted. In the United States, Connecticut was the first See, and her first Bishop was the Senior Bishop. By the primitive rule, therefore, Bishop Seabury might have claimed the right of presiding as long as he lived; but this right he was content to waive for the sake of peace. The rule being changed, his successor might have presided in 1801; in which case, as Bishop of the first See, the rule generally followed in the primitive Church would for that time have taken effect. But his modest deference to the Bishop who consecrated him, caused a practice to grow up in the American Church, which has no other precedent than the example of the African provinces west of Carthage. In 1804, a new rule was adopted, that the *Senior Bishop present at the opening of any convention*, should preside; nor was that of 1792 fully restored until the convention of 1832, when the resolution since followed was moved by Bp. H. U. Onderdonk.

In the General Convention of 1804, a very extraordinary and anomalous proceeding caused the greatest, and almost the only, trouble, which, in his official capacity, the Bishop of Connecticut experienced. A young man named Ammi Rogers, of most impure and vicious life, but of pleasing appearance and insinuating address, finding it hopeless to obtain orders in his native State, went, about the year 1791, to New York, and in 1792 was there ordained by Bishop Provoost. As his name is not on the list of the New York clergy in 1801, it appears that he had left that State; and as it is not elsewhere to be found, the presumption is, that he had privately returned to Branford, in Connecticut. There he obtained a vote of the parish that they would receive him as their minister. The Bishop of Connecticut, knowing well the character of his early life, and the way in which he had obtained orders, refused to receive him, unless he brought satisfactory testimonials from the ecclesiastical authority of the Diocese in which he was ordained, and to which of course he belonged. This Rogers would not do, but traveled about the Diocese, reading prayers and preaching wherever he could gain admittance, traducing the

character of the Bishop, endeavoring to divide the clergy and to disaffected the laity, and thus to create a schism in the Church. According to the second canon of 1792, the Bishop gave official notice of these proceedings to the Bishop of New York, that the offender might be tried in the diocese to which he belonged; but this notice was entirely neglected. At length, on the 11th of June, 1804, the Bishop, by and with the advice of the Standing Committee, issued a circular forbidding him to exercise any clerical functions in the Diocese, and exhorting the parishes not to receive him. This induced Rogers to petition the House of Bishops in the General Convention of September, 1804, to try him "as a minister and as a man." Here began the difficulties of the case. By all the principles of canon law, he was amenable to the Bishop of New York. He had been ordained there, and had never been transferred. If the Bishops did not intend to try him, as a Court of Appeal, why did they call for witnesses? Why did they hear evidence and pronounce an opinion? Why did they declare him guilty and deserving of degradation? The whole proceeding was loose and irregular. They either had, or had not, the authority to try him. If they had not, they should have said so; if they had, then a trial by an inferior court would, on the face of it, be absurd. In this, as in all other instances where right is sacrificed to an apparent expediency, and high and holy responsibilities are not firmly met, evils are increased, not lessened. Many years elapsed before the Diocese of Connecticut was restored to its usual tranquillity; and the Bishop was persecuted by the vindictive pertinacity of a degraded priest, almost to his dying day. From motives of delicacy, the Bishop would not sit with his brethren while the trial of Rogers was pending. There were therefore but four Bishops present: Bp. White of Pennsylvania, Bp. Moore of New York, Bp. Claggett of Maryland, and Bp. Parker of Massachusetts. The following letter from the Bishop of Maryland to Mr. Baldwin, the secretary of the Convocation of Connecticut, will show that both he and the Bishop of Massachusetts agreed with the Bishop of Connecticut in his construction of the proceedings of the House of Bishops: Bp. Parker was consecrated at that Convention, and died in the following December. The Convention had adjourned, and the Bishops of Connecticut and Maryland were both absent. Had it not been so, Bishop Jarvis would have entered his solemn protest against the references to Connecticut; and Bishop Parker, supported by Bishop Claggett, would not have acquiesced in a measure so contrary to all primitive usage, and so subversive of that fundamental principle, that a presbyter is amenable where he was ordained, until he is canonically transferred.

"The Rev. Mr. ASHBEL BALDWIN, Stratford, in the State of Connecticut.  
"CROOK, 12th Jan'y, 1807."  
"REV. AND DEAR SIR,—I had the honor to receive a letter from the Rev'd Convocation of the Diocese of Connecticut, together with a resolv[er]e of that body, requesting you, as their Secretary, to forward a similar one to all the Bishops who sat in the last General Convention of our Church. This letter I received about three months ago, and for reasons which will appear below, I have hitherto declined answering it. In their letter the Convocation inform me of the step the Convention of the Church of Connecticut had in the year 1804 thought themselves authorized to take in Mr. Rogers's unhappy affair, in consequence of its being referred to them by the House of Bishops; of their reasons for taking that step, and the consequent misunderstanding that had arisen between them and two



of the House of Bishops on the subject, by which a great danger of schism in the flourishing Church of Connecticut had arisen. They go on to profess 'the purity of their intentions in that transaction, and, in the true spirit of the Gospel, their hearty desire to do every thing in their power for the peace and prosperity of the Church, and conclude their letter by requesting that I, 'in conjunction' with the other Bishops concerned in that business, would, as soon as convenient, transmit a statement of our view of the whole subject, together with our advice to Connecticut, how it would be prudent, in the present state of things, to proceed, and particularly whether it would be advisable to give Mr. Rogers a new trial on the ground of nullity in the act of Degradation?

"For reasons which will presently appear, however dubious I may be, it is impossible that I should, at present, with my stock of information on the subject, comply with this request. However, I think it my duty to state to you the view I myself had of the cause, and the part I took in it. You will recollect, my dear sir, the very ill state of health I was in during the whole session of that Convention, notwithstanding which, as I conceived Mr. Rogers's appeal to be amongst the most important affairs which the House of Bishops had to transact, I attended closely to it, and endeavored to view it in all its bearings. On the last day of the session of Convention, just before its adjournment, the deputies from the Church of Connecticut and Mr. Rogers were desired to retire out of the House of Bishops, when, according to the best of my recollection, every Bishop present, except Bp. Jarvis, (who, I presume, thought himself too much implicated to give any opinion,) expressed a decided conviction of his guilt; and I then thought nothing remained to be done, but to award the sentence denounced by our canon law against such criminals. But in this particular I was mistaken; for I was invited to dine, in the evening of that day in which the Convention adjourned, together with the rest of my Rt. Rev. Brethren, with the Rt. Rev. Bp. Moore, and told that Mr. Rogers's business would be then and there finished. In the course of the morning I was informed by some clergymen (I have forgotten whom) that it was the wish of some of the Bishops to have the cause referred back to some of the State Conventions. This gave me some uneasiness, for my illness having increased, I had determined to return by the first opportunity, and before the meeting at Dr. Moore's. Thus circumstanced, I sent for my Rt. Rev. Brother, Dr. Parker, to my friend Dr. Beach's, where I lodged, took him into a private room, and informed him of my situation, and of my intention to leave town immediately, and also of what I had heard concerning the wish of some of the Bishops respecting Rogers's cause. I told him that I was pointedly against the adoption of such a measure, for the following reasons: Because, as I understood the matter, Mr. Rogers did not hold himself amenable to the Church either of Connecticut or New York; and had on that ground appealed from the prosecution commenced against him by the Church of Connecticut, to our House, so that the cause appeared to me to come very properly before us; and that it did appear to me, also, after what had passed in our House in it, that we could not possibly refer it to any earthly tribunal whatever, without derogating from that authority given by the great Head of His Church to His Apostles, collectively, and through them to their successors in office to the end of the world, in cases of this sort, are competent to such an act.

which authority I conceived was by his appointment loosed from those sins which occasioned his degradation; and that nothing but re-ordination can, in my judgment, restore him to his former standing in the Christian ministry. In this sentiment I think I am supported not only by the nature of the commission given to the Church by Christ, to bind and loose, but also by the practice of the primitive Church. Sure I am, that such a step, was it to be taken by your Convention at this time, and in this country, when and where the minds of men on the subject of Church discipline are so very unsettled, and tremblingly alive to what they call Liberty, would militate strongly against all ecclesiastical authority whatever, so necessary to the well being of the Church of Christ upon earth.

"In these sentiments Bishop Parker appeared at the time to coincide with me, and I concluded the conversation by requesting him to set my name to the act, if the Bishops should determine to do the only thing in my opinion remaining to be done, viz. to award the sentence against Mr. Rogers, required by our canon law; but if a reference to any Convention, or any other half-way measure was adopted, not to put my name to the deed, as I was ex animo against them all. The good Bishop promised to conform to the promises, and I have not had any information since on the subject, excepting what has been afforded me by the journals of the last General Convention, and the letter of your Convocation. I did think it possible that, in consequence of the resolution of your Convocation lately sent me, some of my Right Rev. friends might have stated to me, by letter, their motives for referring this cause, as also their intentions with respect to the powers to be vested in your Convention by the Act of Reference; and this circumstance delayed my answer to the Convocation.

"All expectations of information on the subject sufficient to enable me, *conjointly* with the other Bishops concerned, to give any further statement of that unhappy business, being now at an end, I have thought it my duty, by way of apology to your Convocation, to make this candid communication of the subject to you, and through you to them....

"The conversation with Bp. Parker, above cited, contains the substance of my sentiments on the subject at the time, and with great deference to the opinion of the three learned prelates who finally determined the matter in the House of Bishops, I have seen nothing as yet to induce me to alter them. There is a wide difference, to be sure, between us; but this difference may be accounted for by supposing, what their *determination*, as they call it, would lead us to suppose, that a canon of the General Convention was necessary to clothe them with authority in this case, which I did and do suppose Christ himself gave them, independently of any lay or clerical authority whatever.

"As for advice, my dear sir, insulated as I am from all intercourse with my Rt. Rev. Brethren, placed in a corner of the country where I can seldom, except at Church meetings and visitations, see my own presbyters, and at the same time in an ill state of health, I should consider it a high degree of presumption to offer it *individually* to the good Bishop of your Church, aided as he is by his truly pious and learned presbyters. However, my solicitude for the preservation of the ancient principles of the Church, impels me to hint a wish that your Bishop and learned presbyters would make a solemn pause, and well weigh the conse-

quences to the Church of Christ, before they suffer themselves to be induced to pronounce their own degradation a nullity; for I think it may well be questioned whether they, or any other power upon earth, in cases of this sort, are competent to such an act.

"If this unhappy business can not be amicably settled before, in some other way, rather than thus endanger so important a pillar in our venerable spiritual edifice, founded upon the Apostles and Prophets, Jesus Christ Himself being the chief Corner-stone, I should think that your Convention had much better abide by the consequences, until the meeting of our next General Convention, when they may avail themselves of far better advice than that of,

Dear and Reverend Sir,  
Your sincere friend, and affectionate Bro. in Christ,  
THOS. JNO. CLAGETT, Bp. of the  
Prot. Epis. Church of Maryland."

Little need now be added to a Memoir which has already exceeded the intended limits; though much might be said expressive of the Bishop's views on questions which interest the Church. He thought much, though he published his thoughts sparingly. His address to the Convention of 1807 is in print; and also that of 1812, the last occasion of his meeting the clergy and lay deputies of his Diocese. It is so expressive of those great principles by which his whole life was governed, that a reference to it may well be substituted for any remarks on his character. The asthma, under which he labored, broke down a constitution which originally promised great length of years. The physician, who attended him in his last moments, the venerable Dr. Monson, declared that one of the lobes of his lungs was entirely consumed. In other respects he enjoyed a remarkable exemption from the ordinary decays of nature. He usually read without glasses till the day of his death. His hand-writing was as firm as it had ever been; and a comparison of his manuscripts, at different periods of his life, would exhibit the same constancy, stability, and firmness, which marked his character. When told that his end was approaching, he raised his eyes and united his hands in adoration, and said only, "God's will be done." Preparations were immediately made to administer the Communion, during which he leaned his head back in his chair, closed his eyes, and remained in silent and devout meditation. The Sacrament was administered by the Rev. Mr. Whitlock. At the Confession, though his attendants attempted to prevent it, he gently waved his hand, as a sign to them to desist, and sank from his chair upon his knees. He then joined audibly, and with his wonted humility and reverence, in its lowly language. When the Absolution was pronounced he bowed his head; and when bidden to lift up his heart, replied, fervently, with his wife and son, and others who communed with him, "We lift them up unto the Lord." Thus he continued to unite his voice even in the triumphant strains of the Gloria in Excelsis; but when the Communion was ended, his energy was exhausted, and being helped again into his chair, he leaned his head back, panting, and with closed eyes. Life was now ebbing fast; but as his neighbor and dear friend, Nathan Smith, Esq., came in, he opened his eyes, and extended his left hand, which was nearest to Mr. Smith, with a smile of ineffable tenderness and



whether they, for want of access to unpublicized documents  
belonging to the Church, had at least implicitly  
sabotaged. Thinking him guilty for this very full and in-  
sufficiently documented history, I express the hope that he will  
not allow this point, which he shows himself so compe-  
tent to settle, to lie idle.

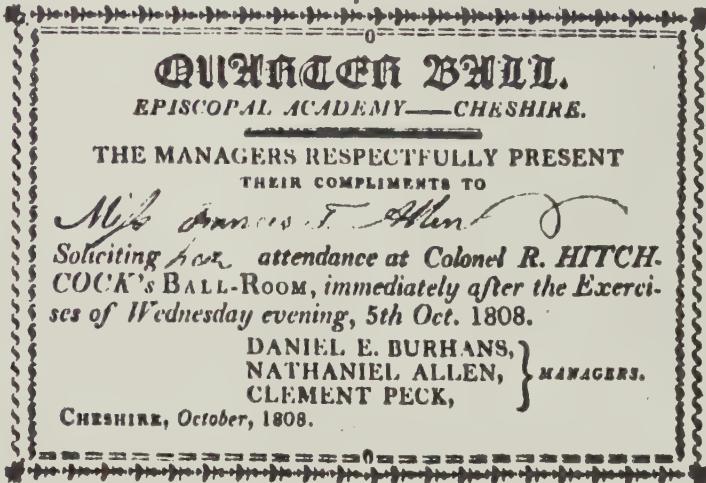
It might be interesting to pursue this subject further and to trace the reasons which, aside from the inherent plan which they adopted. But enough has been written upon Doctors of the humor conundrum, so far as the humor purposes of this article. There is no need for the Doctoral College, New York, I feel sure that the Columbia University, New York, was Doctorated by and the remaining one, Mrs. Debbie, was Doctorated by referred upon them, by the corporation of Yale College and the remaining one, Mrs. Debbie, was Doctorated by referred upon them, by the corporation of Yale College.

The General Convention had provided for a Standing Committee to act as the Appointees of the Bishop's Conference or Dioceses after the year 1792. However, no more than a body of some service in those critical times. For a number of years they have been called upon to have been consulted by the Convention before it made any important decision. In 1801, the Standing Committee was appointed to the General Convention by the Dioceses of New York, Connecticut, Rhode Island, Massachusetts, New Hampshire, Vermont, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Georgia, and the District of Columbia. The Convention had provided for a Standing Committee to act as the Appointees of the Bishop's Conference or Dioceses after the year 1792. However, no more than a body of some service in those critical times. For a number of years they have been called upon to have been consulted by the Convention before it made any important decision. In 1801, the Standing Committee was appointed to the General Convention by the Dioceses of New York, Connecticut, Rhode Island, Massachusetts, New Hampshire, Vermont, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Georgia, and the District of Columbia. The Convention had provided for a Standing Committee to act as the Appointees of the Bishop's Conference or Dioceses after the year 1792. However, no more than a body of some service in those critical times. For a number of years they have been called upon to have been consulted by the Convention before it made any important decision. In 1801, the Standing Committee was appointed to the General Convention by the Dioceses of New York, Connecticut, Rhode Island, Massachusetts, New Hampshire, Vermont, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Georgia, and the District of Columbia.

Divinity from any Presbyterian institution." Now I very modestly doubt whether, as this language would seem to indicate, Bishop Seabury ever conferred, on his own individual responsibility, any such degree. I make no point of what was anciently the prerogative of the head of the Church, nor do I suppose it will be regarded as unnatural, considering the origin of our first Episcopate, that traces of Scottish customs should be found in our early ecclesiastical organization. I presume reference is made to a proceeding on the part of the Clergy, which the Manuscript Records of the Convocation present in some what different shape. Bishop Seabury, though he may be regarded by many in these days as having had too high and too exclusive notions, was never, I am persuaded, guilty of such an exercise of Episcopal power, as to take upon himself the business of creating Doc-

His wife was kneeling at peace; but could not speak. His wife was kneeling at his right hand, and his son at his left. A couch stood on which several members of his first wife's family had expired, and on which her mortal remains were laid out. Suddenly he attempted to rise, and pointed to that couch. Being assisted to walk to it, his wife sat on his right side holding his hand, while he leaned on his son, to whom he gave his left hand. Nothing was heard in that room of death but his respiration, which grew shorter and shorter. At length it stopped, but so gradually and imperceptibly, that for a few moments none were conscious of it. His wife was the first to rise, with a motion of her hand to repress our lamentations, fearing to disturb his last moments. It was the third of May, 1813. His body was laid out in the same couch. "Blessed are the dead who die in the Lord." Even so saith the Spirit, for they rest from their labors."

The foregoing article, "Memoir of Bishop Jarvis," was issued anonymously by his son, Samuel Farmar Jarvis, in the now-forgotten The Evergreen, III (1848), 97-99, 147-153, 173-179. The "notice" at the end was written by Eben Edwards Beardsley and printed in the same volume on pages 210-211.



First day of September, 1790, when the Constitution and Canons of the Church agreed to by the General Convention at Philadelphia the year previous, were finally adopted, the following resolution was presented and passed the third day of the session:

"Resolved by a vote of the Convocation, that a College of Doctors of Divinity be established by the Bishop and Clergy of Connecticut, and that the College of Doctors shall be considered as the Bishop's Council, to be consulted on any emergency that may arise, and that the Rev. Messrs. Dibble, Mansfield, Hubbard, and Jarvis, be the first four Doctors."

Thus it would appear—would it not, Mr. Editor?—that the honor in question emanated from the Bishop alone, but from the *Bishop and Clergy*. He rather acted as the President of a University now acting when he announces what others have done. And this view is further established by resolutions adopted by the Convocation assembled at Watertown in October

“ Voted, that the College of Doctors shall consist of a limited number; which number shall never be less than four, (allowing six months to supply any vacancy which may be caused by death or removal,) and shall never exceed six, unless by consent of the Convocation.

"Voted, that the installment of Doctors shall be by Diploma from the College of Doctors—which shall be announced by the Bishop in public, at the next Convocation."

Publicity was given to these proceedings at the time in the Connecticut Journal; but whether from the unpopularity of the thing in a puritan land, where Epis-

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A NOTICE OF THE "MEMOR OF BISHOP JARVIS."

Mr. Entron:—I recollect observing in some former number of the Evergreen, a statement to the effect that one great object of your labors is to collect and publish facts and documents relating to the early history of our Church. The success of your endeavor in this way has gratified, I doubt not, the better portion of your readers, and given them information on points of which perhaps they had been, in a measure, before ignorant. For myself, I do not hesitate to pronounce the few historical and biographical articles which have appeared in your Monthly—to say nothing about the embellishments with which they were accompanied—worth all the price of subscription. And it is because I place a high value upon such articles, that I now take up my pen, *first*, to thank the writer, whoever he may be, for his full and instructive Memoir of Bishop Jarvis; and, *secondly*, to correct what I conceive to be an unimportant mistake.

The concluding number of his series contains the following paragraph:

“In the General Convention of 1792, of the four clerical deputies from Connecticut, Mr. Jarvis was the only one who attended. On the journal is given 1793, the degree of Doctor of Divinity, which had been conferred by Bishop Seabury on three of his presbyters—Mansfield, Hubbard, and Jarvis. This was anciently a prerogative of Bishops, and traces of it still remain in foreign universities; but Mr. Jarvis would never take it; nor was it ever demanded upon him by any collector until after he was Bishop. Even to this day the Scotch Bishops will never receive a degree of Doctor



LETTERS OF CONNECTICUT BISHOPS ON FILM  
IN THE ARCHIVES. (THE ORIGINALS ARE  
OWNED BY THE CHURCH HISTORICAL SOCIETY,  
606 Rathervue Place, Austin 5, Texas.)

SAMUEL SEABURY

Letter to Tillotson Bronson, at Boston. Dated May 14, 1789. Regrets not having seen Bronson during B's recent journey. Says he has written Mr. Parker. Advises B. to treat Bostonians well with a view to a future settlement.

Letter to Tillotson Bronson, at Guilford, Conn. Dated April 29, 1789, at New London. Tells B. that the Rev. Mr. Montague of Boston needs a substitute during his absence and wants B. to take the supply. Stipend not large.

Letter to [Samuel?] Parker, Trinity Church, Boston. Dated Dec. 29, 1790, at New London. Mentions unwillingness of Connecticut Churchmen to see the Apostles Creed changed. Has heard that Bp. Provoost and his clergy do not recite prayers uniformly. The cost of new Prayer Books is high. Wonders about propriety of reading the Creed. Dr. Bass is not to be consecrated. Postscript is dated Jan. 5, 1791.

ABRAHAM JARVIS

Letter to Samuel Peters, No. 53 Westsmithfield, London, England. Dated April 4, 1796, at Middletown. Tells of Bp. Seabury's death. Reports on certain canons and the opinions of Bp. Provost and John Beach. Complains of Peters' ambiguity. Monarchy and popery are separable.

THOMAS CHURCH BROWNELL

Letter to Benjamin Silliman, Yale College, New Haven. Dated Sept. 20, 1810, at Schenectady, N. Y. Requests Silliman to send him a portable chemical furnace.

Letter to W. Alonzo Potter at Philadelphia. Dated Jan. 13, 1819, at New York. Potter had asked Brownell to secure dimissory letters from the diocesan.

Letter to W. Alonzo Potter at Union College, Schenectady, N. Y. Dated June 10, 1820, at Hartford. Advises Potter to apply himself to theological studies and let a chaplain take over the College's religious functions. (Potter had been injuring his health.)

Letter to George Washington Doane. Dated Sept. 10, 1833, at Hartford, Conn. B. certifies that the Rev. Samuel Starr, Jr., is not "justly liable to evil reports." He dismisses him canonically to N. J.

Letter to W. Bolles. Dated Jan. 15, 1834, at Hartford. Wants Bolles' help in his [Brownell's] commentary on the New Testament.

Letter to Samuel F. Lambert, Wilton [?], Conn. Dated Apr. 11, 1836, at Hartford. Recommends the Retreat for the Insane; says Mr. and Mrs. Gregory will do well to put their daughter therein.

Letter to the Council of the University of the City of New York, New York City. Dated Nov. 5, 1838, at

Hartford. Recommends Dr. Richard L. Kissance for a professorship.

Letter to William Taintor. Dated Feb. 15, 1859, at Hartford. Forwards a letter from the Assistant Bishop of Pennsylvania.

Letter to William Croswell Doane. Dated Apr. 19, 1859. Concern over the illness of Bp. George Washington Doane.

JOHN WILLIAMS

Postcard to D. Douglass, Norwich University, Northfield, Vermont.

Note undated: "No lecture this afternoon. Judgments at 7 P.M."

Note to [D. Douglass], undated. Thanks him for his letter.

Letter dated Feb. 5, 1856, at Middletown. To an autograph collector.

Letter to Standing Committee of the Diocese of Pennsylvania. Dated Feb. 26, 1856, at Middletown. Accepts the transfer of the Rev. John Huntington from Penn. to Conn.

Letter dated March 26, 1851, dated at Middletown, Conn. Tells of Samuel Farmar Jarvis' death.

Letter to S. B. Ruggles. Dated Nov. 8, 1862, at Middletown, Conn. Mentions a note received from Dr. Thrall. Desires meeting of the Greek Committee of the House of Bishops.

Letter to [ ] Stebbins. Dated Nov. 13, 1863, at Middletown, Conn. Offers books to the Athenaeum Library [? of Trinity College].

Letter dated Dec. 30, 1868. Says that the senior bishop should be in charge at a consecration, but this tradition does not necessarily have to be kept.

Letter dated Jan. 26 (?), 1871. Does not see his way clear to taking Mr. Crane in now. October is the earliest. Hopes his recipient will say no to the Bishop of Winchester's circular.

Letter dated Jan. 8, 1873, at Middletown. Says Dr. Davies refuses to become bishop of Wisconsin. Says he is looking for potential bishops.

Letter dated Nov. 16, 1874, at Middletown, Conn. Intended for a collector of autographs.

Letter dated Nov. 2, 1875, at Middletown, Conn. Gives the possibilities of his going from Hartford to Washington.

Letter to [ ] Franklin (?), dated Oct. 3, 1876, at Middletown, Conn. Discusses a successor for the Church of the Good Shepherd. E. S. Lines has been recommended.

Letter to Robert Woodward Barnwell Elliott. Dated July 12, 1877. Introduces Lieutenant Pond.

Letter to Bradford L. Pound (?). Dated Nov. 4, 1879, at Middletown, Conn. Discusses shortened sessions.

Letter dated Mar. 24, 1880, at Middletown. Cannot accept the invitation to a party because of



- plans to travel.
- Letter dated Apr. 10, 1882, at Middletown, Conn. Announces the coming convention.
- Letter dated Jan. 6, 1885. Regrets inability to speak of his Easter plans, but will help out if possible.
- Letter dated Jan. 19, 1885, at Middletown, Conn. Regrets that he cannot travel because of a "medical sentence."
- Letter to R. Kames (?). Dated Nov. 4, 1886, at Middletown, Conn. Replies to a request for a copy of the address by the Archbishop of Dublin.
- Letter to [Elisha Thomas]. Dated Sept. 9, 1887, at Middletown, Conn. Tells of forthcoming meeting of the House of Bishops in Philadelphia, Oct. 27, 1887.
- Letter to [Elisha Thomas]. Dated Dec. 7, 1887, at Middletown, Conn. Asks for consent to consecrate two priests.
- Letter dated May 3, 1888, at Middletown, Conn. Says he will be happy to ordain Mr. Bates.
- Letter dated July 3, 1888, at Middletown, Conn. Announces meeting of House of Bishops at Washington on Nov. 15, 1888.
- Letter dated Oct. 14, 1888. Announces meeting of House of Bishops at Washington, D. C., Nov. 15, 1888.
- Letter to [ ] Dudley. Dated Jan. 2, 1889, at Middletown, Conn. Says he has sent Bishop Tuttle a commission; hopes to send Bishop Peterkin and Bishop Dudley as co-consecrators.
- Letter dated May 16, 1889, at Middletown, Conn. Regrets that he cannot be of service regarding the requested autographs.
- Letter to Irving [ ]. Dated Aug. 24, 1889, at Newtonville, Mass. Is sorry to lose him from Northfield.
- Letter dated 1890. Says that the Rev. Dr. Edward Abbott has refused the missionary episcopate. Charge of the European churches passes from the Bp. of N. C. to the Bp. of Albany.
- Letter dated Jan. 7, 1890, at Middletown, Conn. Answers a request for an autograph.
- Letter dated Sept. 17, 1890, at Middletown, Conn. Desires a hall for a meeting.
- Letter dated Sept. 25, 1891, to Mark Antony DeWolfe Howe, Bp. of Central Pa. Hopes Howe will be present at Dr. Brooks' consecration.
- Letter dated June (?) 2, 1892, at Middletown, Conn. Replies to request for a photo.
- Letter to President and Mrs. Milman (?), dated Oct. 7, 1892. Says he cannot go. He must keep quiet.
- Letter to Elisha Smith Thomas, Bp. of Kansas. Dated Nov. 24, 1892. Says that he has sent Francis Key Brooke's testimonials and a commission. Consecration to be at Topeka.
- Letter to Wm. L. Stone, dated Apr. 1, 1893. Thanks for circular regarding a proposed book.
- Letter dated Apr. 19, 1893, at Middletown, Conn. Acknowledges receipt of a letter with check.
- Letter dated Oct. 6, 1894, at Middletown, Conn. Invites his correspondent to take part in the consecration of Dr. Chauncey Bunce Brewster in New Haven.
- Letter to N. S. Thomas. Dated March 13, 1895, at Middletown, Conn. Sympathy because of the death of his father, Bishop Elisha Thomas.
- Letter dated Dec. 3, 1895, at Middletown, Conn. Is raising money for the Diocesan School at Chester. Lists contributions and promises of money.
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- LIST OF LETTERS IN THE SAMUEL FARMAR JARVIS COLLECTION OWNED BY THE CHURCH HISTORICAL SOCIETY, AUSTIN 5, TEXAS, AVAILABLE ON FILM IN THE ARCHIVES OF THE DIOCESE OF CONNECTICUT.
- ABBOTT, ISAAC. Dated May 26, 1845, at New York. To SFJ, Middletown, Conn. Wants to be married.
- ABERCROMBIE, JAMES. Dated June 21, 1822, at Philadelphia, Pa. To SFJ, Boston, Mass. Promises to send SFJ copy of a forthcoming book; asks for another in return. Tells of diocesan happenings.
- ALLEN, BENJAMIN. Dated [ ] To SFJ, Boston, Mass.
- ALLEN, BENJAMIN. Dated Feb. 13, 1823, at Philadelphia. To SFJ, Boston, Mass.
- ALLEN, BENJAMIN. Dated Nov. 24, 1824, at Hyde Park, N.Y. To SFJ, Boston, Mass.
- ALLEN, BENJAMIN. Dated 1826 (?). To SFJ. Re. business account.
- ALLEN, BENJAMIN. Dated Nov., 1825 (?), at Hyde Park, N. Y. To SFJ, Boston, Mass.
- ALLEN, BENJAMIN. Dated Feb. 10, 1826, at Hyde Park, N. Y. To SFJ, Boston, Mass.
- ALLEN, BENJAMIN. Dated Feb. 13, 1826, at Hyde Park, N. Y. To SFJ, Boston, Mass. Postscript by H. Sherrill.
- ALLEN, BENJAMIN. Dated Feb. 15, 1826, at Hyde Park, N.Y. To SFJ, Boston, Mass.
- ALLEN, BENJAMIN. Dated Feb. 17, 1826, at Hyde Park, N. Y. To SFJ, Boston, Mass.
- ALLEN, BENJAMIN. Dated June 6, 1826, at Hyde Park, N. Y. To SFJ, New York.
- ALLEN, MARY. Dated [ ] To SFJ. [Incomplete.]
- JARVIS, SAMUEL FARMAR. Dated Sept. 24, 1826, at Paris, France. To Mary Allen. [Draft?]
- ALLEN, WILLIAM G. Dated Apr. 11, 1840, at Boston. To SFJ.



- CORNELL, ALTHAUSE & CO. Dated Dec. 27, 1837, at New York. To SFJ, Middletown, Conn.
- ANDREWS, HENRY. Dated May 4, 1835, at Boston. To SFJ, c/o James F. DePeyster, New York.
- ANDREWS, HENRY. Dated Sept. 15, 1841, at Boston. To SFJ, Middletown, Conn. Jarvis has written a draft of his answer on the same, dated Sept. 20, 1841, at Middletown.
- ATKINSON, THOMAS. Dated Aug. 25, 1858, at Baltimore. To SFJ.
- BALDWIN, AMOS Y. Dated March 24, 1823, at Louisville, Ky. To SFJ, Boston, Mass.
- BARHAM, Lord. Dated Nov. 5, 1828, at Schneiderffs, Florence, Italy. To SFJ, Piazza Pitti. Draft of SFJ's reply on back of last sheet.
- BARLAS, WILLIAM. Dated Jan. 16, 1808, at New York. To SFJ, New Haven.
- BARNET, -----. Dated March 12, 1827, at Paris, France. To SFJ, Rue Feydeau No. 28, Paris.
- BARRATT, J. Dated Mar. 6, 1826, at Middletown, Conn. To SFJ, Middletown.
- BARROW, T. J. and CO. Dated July 25, 1836, at New York. To SFJ, Washington College, Hartford, Conn.
- BARRY, C. Dated May 14, 1828, at Genoa, Italy. To SFJ, Aux coins du Consul des Etats Unis D'Amérique, Florence.
- BAURY, ALFRED L. Dated Sept. 24, 1821, at Guilford, VT. To SFJ, St. Paul's Church, Boston.
- BAURY, ALFRED L. Dated Feb. 5, 1822, at Guilford, VT. To SFJ, St. Paul's Church, Boston.
- BAURY, ALFRED L. Dated Mar. 11, 1822, at Guilford, VT. To SFJ., St. Paul's Church, Boston.
- BEASLEY, FREDERIC. Dated Apr. 22, 1822, at Philadelphia. To SFJ, Boston, Mass.
- BEASLEY, FREDERIC. Dated Dec. 21, 1826, at Philadelphia. To SFJ, Paris, France.
- BEASLEY, FREDERICK W. Dated Sept. 7, 1865, at Holmesburg, Pa. To SFJ, Middletown, Conn.
- BAYLEY, JAMES ROOSEVELT. Dated Aug. 19, 1837, at Litchfield, Conn. To SFJ, Middletown, Conn.
- BAYLEY, JAMES ROOSEVELT. Dated Sept. 7, 1838, at Middletown, Conn. To SFJ, c/o Bp. Onderdonk, Philadelphia, Pa.
- BAYLEY, ROOSEVELT. Dated Nov. 20, 1839, at Harlaem, Manhattan Island, N. Y. To SFJ, Middletown, Conn.
- BAYLEY, ROOSEVELT. Dated July 20, 1840, at Avon, Livingston Co., N. Y. To SFJ, Middletown, Conn.
- BAYLEY, JAMES ROOSEVELT. Dated Dec. 7, 1842, at Seminary of St. Sulpice, Paris. To SFJ, St. George's Church, Schenectady, N. Y.
- BAYLEY, ROOSEVELT. n.d. To SFJ, Middletown, Conn. by Captain Clarke.
- BEAUFORT, D. A. Dated May 4, 1844, at Gloucester Place. To SFJ, 18 Howland St.
- BEAUFORT, D. A. Dated Aug. 10, 1844, at Gloucester Place. To SFJ, Howland St.
- BECKWITH, JOHN, JR. Dated Aug. 19, 1833, at Petersburg, Pa. To SFJ.
- BIDWELL, MARSHALL S. Dated Mar. 13, 1843, at N.Y. To SFJ, Middletown, Conn.
- BIDWELL, MARSHALL S. Dated Aug. 30, 1843, at N.Y. To SFJ, Middletown, Conn.
- BIDWELL, MARSHALL S. Dated Oct. 3, 1843, at N.Y. To SFJ, Middletown, Conn.
- BLAIR, JOHN G. Dated May 7, 1840, at Wesleyan University. To SFJ, Middletown, Conn.
- BLAIR, JOHN G. Dated Feb. 19, 1841, at Wesleyan University. To SFJ, Middletown, Conn.
- BLAKE, ALEXANDER V. n.d. From 54 Gold-Street, N. Y. [A circular, announcing publication of the Memoirs of American Merchants by the Rev. John Blake.]
- BLAKE, JOHN LAURIS. Dated Feb. 11, 1843, at N.Y. To SFJ, Middletown, Conn.
- BLAKE, JOHN LAURIS. Dated Mar. 4, 1843, at N.Y. To SFJ, Middletown, Conn.
- BOWDLER, THOMAS. Dated Feb. 26, 1825, at Eltham near London. To SFJ, Boston, Mass.
- BOWDLER, THOMAS. Dated Apr. 18, 1825, at Chester Square, Pimlico. To SFJ, Middletown, Conn.
- BOWDLER, THOMAS. Dated Nov. 28, 1827, at Addington Parsonage. To SFJ, 25 Frederick Place, Hampstead Road, London.
- BOWDLER, THOMAS. Dated Dec. 19, 1826, at Eltham, England. To SFJ, 28 Rue Feydeau, Paris.
- BOWDLER, THOMAS. Dated Jan. 3, 1827, at Addington Parsonage. To SFJ, 25 Frederick Place, Hackney Road, London.
- BOWDLER, THOMAS. Dated Sept. 14, 1827, at Eltham, England. To SFJ, Rue Faubourg, St. Honore No. 34 Paris.
- BOWDLER, THOMAS. Dated Sept. 18, 1827, at Eltham, England. To SFJ, Rue Faubourg St. Honore, No. 34, Paris.
- BOWDLER, THOMAS. Dated Dec. 11, 1827, at Aldons or [Eltham], England. To SFJ, 25 Frederick Place, Hampstead Road, London.
- BOWDLER, THOMAS. Dated Dec. 12, 1827, at Addington Parsonage. To SFJ, 25 Frederick Place, Hampstead Road, London.
- BOWDLER, THOMAS. Dated Dec. 18, 1827, at Addington Parsonage. To SFJ, 25 Frederick Place, Hampstead Road, London.
- BOWDLER, THOMAS. Dated Jan. 8, 1828, at Addington Parsonage. To SFJ, 25 Frederick Place, Hampstead Road, London.
- BOWDLER, THOMAS. Dated Holy Innocents [Dec. 28] 1836, at 79 Chester Square. To SFJ, Middletown, Connecticut



- BOWDLER, THOMAS. Dated Dec. 13, 1844, at 7 Wilton Crescent, Palgrave Sq. To SFJ, Middletown, Conn.
- BOWDLER, THOMAS. Dated Jan. 5, 1848, at 79 Chester Square. To SFJ, n.p.
- BOWDLER, THOMAS. Dated May 7, 1844, n.p. To SFJ, 18 Howland Street, Fitzroy Square, [London].
- BOWDLER, THOMAS. Dated Aug. 20, 1844, at Putney, England. To SFJ.
- BOWDLER, THOMAS. Dated Aug. 28, 1844, at St. Martin's Place. To SFJ, Middletown, Conn.
- BOWDLER, THOMAS. Dated Aug. 18, 1842, at Studley Park. To SFJ.
- BOWDLER, THOMAS. n.d., n.p. To SFJ, Middletown, Conn., U.S.A.
- BOWDLER, THOMAS. Dated Sept. 23, 1849. To SFJ, Middletown, Conn. [One of the letter sheets has "2 Ordon Square, Brompton, London."]
- BOWDLER, THOMAS. Dated June 27, n.y., at St. Martin's Place. To SFJ.
- BOWDLER, THOMAS. n.d., n.p. To SFJ.
- BOYD, GEORGE. Dated Sept. 20, 1859, at Philadelphia. To SFJ, Middletown, Conn.
- BOYLE, ISAAC. Dated Feb. 16, 1824, at Dedham, Mass. To SFJ, St. Paul's Church, Boston.
- BRADFORD, WILLIAM R. Dated Feb. 29, 1824. To SFJ.
- BRADLEY, CHARLES WILLIAM. Dated Feb. 19, 1840, at East Haddam, Conn. To SFJ, Christ Church, Middletown, Conn. By Col. William Palmer, Jr. [Rough draft of J's reply is dated Feb. 25, 1840.]
- BRADLEY, CHARLES WILLIAM. Dated Mar. 6, 1843, at East Haddam, Conn. To SFJ, Middletown, Conn. By favour of S. C. Palmer, Esq.
- BRADLEY, CHARLES WILLIAM. Dated Sept. 11, 1846, at Office of the Secretary of State, Hartford. To SFJ, Middletown, Conn.
- BRADLEY, CHARLES WILLIAM. Dated Apr. 30, 1847, at Hartford. To SFJ, Middletown, Conn.
- BRADLEY, CHARLES WILLIAM. Dated Aug. 21, 1847, at East Haddam, Conn. To SFJ, n.p.
- BRADLEY, CHARLES WILLIAM. Dated June 16, 1848, at East Haddam, Conn. To SFJ.
- BRAINERD, C. C. Dated May 8, 1824, at Drewsville, [N.H.?] To SFJ, Boston, Mass. By Mr. Butterfield.
- BRAY, ELIZABETH. Dated Oct. 16, n.y. To Madame Jarvis, Rue des batailles, [Paris?]
- BRAY, WILLIAM. Dated Dec. 22, 1836, at Grand Rue de Chaillet, Champs Elysées, Paris. To SFJ.
- BRECK, CHARLES. Dated Sept. 19, 1849, at Penn's Grove, Delaware County, Pa. To SFJ.
- BRECK, JAMES LLOYD. Dated Jan. 13, 1850, at New York. To SFJ.
- BIRCHMAN, JOHN W. Dated Aug. 4, 1847, at Hartford. To SFJ.
- BIRCHMAN, JOHN W. Dated Oct. 24, 1849, at Millville, [Mass.?] To SFJ.
- BIRCHMAN, JOHN W. Dated Dec. 20, 1849, at Millville, [Mass.?] To SFJ.
- BIRCHMAN, JOHN W. Dated Feb. 26, 1850, at Millville, [Mass.?] To SFJ.
- BROWN, C. (?). Dated July 15, 1829, at Charleston S. C. To SFJ.
- BROWN, MRS. H. L. Dated Apr. 2, 1801, at Charleston, S. C. To SFJ.
- BROWN, H. L. Dated May 16, 1824, at [ ? ]. To SFJ.
- BROWN, JOHN. Dated Mar. 29, 1838, at Newburgh. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated June 13, 1820, at Hartford. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated Jan. 14, 1822, at New Haven. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated July 18, 1821, at New Haven. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated Feb. 22, 1823, at New Haven. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated Nov. 25, 1823, at New Haven. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated Feb. 17, 1824, at New Haven. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated June 11, 1824, at New Haven. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated Aug. 20, 1825, at Hartford. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated June 12, 1826, at Hartford. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated Nov. 25, 1842, at [ ]. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated Jan. 5, 1837, at New Orleans, La. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated Nov. 9, 1837, at Hartford. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated Dec. 11, 1837, at Hartford. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated Jan. 1, 1838, at Hartford. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated April 20, 1842, at Hartford. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated April 30, 1845, at Hartford. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated Mar. 21, 1846, at Hartford. To SFJ.
- BROWNELL, THOMAS CHURCH. Dated June 16, 1840, at Hartford. To SFJ.
- BROWNELL, THOMAS CHURCH. n.p., n.d. To Benjamin Mowatt Yarrington.
- BUDDICOM, R. P. Dated Mar. 11, 1823, at Everton, Liverpool. To SFJ.
- BUDDICOM, R. P. Dated June 18, 1824, at Everton, Liverpool. To SFJ.



- BULL, E. W. Dated Aug. 21, 1841, at Hartford. To SFJ.
- BULL, L[EVI?]. Dated ---- 25, 1844, at [Oxford?]. To SFJ.
- BULL, L[EVI?]. Dated Aug., 1844, at Oxford. To SFJ.
- BULLUS, EDWARD. Dated July 19, 1842, at New York. To SFJ. [Bankruptcy notice.]
- BULLUS, EDWARD. Dated Nov. 1, 1843, at Brooklyn. To SFJ.
- BURHANS, DANIEL. Dated Aug. 9, 1843, at Newtown, Conn. To SFJ.
- BURROUGHS, CHARLES. Dated July 17, 1821, at Portsmouth, [N. H.]. To SFJ.
- BURROUGHS, CHARLES. Dated Jan. 7, 1825, at Portsmouth, N. H. To SFJ.
- BUTLER, DAVID. Dated Apr. 21, 1819, at Troy, N.Y. To SFJ.
- BUTLER, DAVID. Dated Dec. 9, 1820, at Troy, N.Y. To SFJ.
- BUTLER, DAVID. Dated Feb. 27, 1824 (?), at Troy, N.Y. To SFJ.
- BUXTON, JARVIS. Dated Mar. 11, 1850, at Rutherfordton, N. C. To SFJ.
- CARDELL, WILLIAM S. Dated Mar. 19, 1821, at New York. To SFJ.
- JARVIS, SAMUEL FARMAR. Dated Mar. 31, 1821, at Boston. To William S. Cardell.
- AMERICAN ACADEMY OF LANGUAGES AND BELLES LETTRES. [List of officers. Has trustees of funds named in longhand on reverse.]
- AMERICAN ACADEMY OF LANGUAGES AND BELLES LETTRES. Constitution. June 15, 1820.
- CARDELL, WILLIAM S. Dated Oct. 1, 1820, at New York. To SFJ. Form letter from a Corresponding Secretary.
- CARLILE, THOMAS. Dated July 7, 1821, at Salem, Mass. To SFJ.
- CARLILE, THOMAS. Dated Feb. 18, 1822, at Salem, Mass. To SFJ.
- CARLILE, THOMAS. Dated June 14, 1822, at Salem, Mass. To SFJ.
- CARNES, FRANK. Dated Mar. 6, 1828, at Paris, France. To SFJ.
- CARNES, FRANK. Dated Sept. 1, 1828, at Paris, France. To SFJ.
- CARTER, ABIEL. Dated Dec. 6, 1824, at Savannah, Ga. To SFJ.
- CARTER, ABIEL. Dated Dec. 16, 1824, at Savannah, Ga. To SFJ.
- CHAPIN, ALONZO BOWEN. Dated Jan. 20, 1843, at New Haven. To SFJ.
- CHAPMAN, J. F. Dated -----, at Blackwell Park. To [SFJ ?].
- CHASE, CARLTON. Dated Jan. 26, 1825, at Bellows Falls, Vt. To SFJ.
- CHASE, CARLTON. Dated Apr. 25, 1825, at Bellows Falls, Vt. To SFJ.
- CHASE, CARLTON. Dated Jan. 8, 1825, at Bellows Falls, Vt. To SFJ.
- CHASE, CARLTON. Dated May 3, 1858, at Claremont, N. H. To SFJ.
- CHESTER, W. W. and T. L. Dated July 12, 1821, at New York. To SFJ.
- CHESTER, W. W. and T. L. Dated July 31, 1821, at New York. To SFJ.
- CHESTER, W. W. and T. L. Dated Aug. 8, 1821, at New York. To SFJ.
- CHESTER, W. W. and T. L. Dated Sept. 3, 1820, at New York. To SFJ.
- CHESTER, W. W. and T. L. Dated Apr. 17, 1821, at New York. To SFJ.
- CHESTER, W. W. and T. L. Postmarked Apr. 24, 1823 at New York. To SFJ.
- CHESTER, W. W. and T. L. Dated June 28, 1824, at New York. To SFJ.
- CHESTER, W. W. and T. L. Dated July 10, 1824, at New York. To SFJ. Draft of J's answer, dated July 22, appears on the same sheet.
- CHESTER, W. W. and T. L. Dated July 30, 1824, at New York. To SFJ.
- CHESTER, W. W. and T. L. Dated Nov. 25, 1824, at New York. To SFJ.
- CICOGNANI, FELIX. Dated Oct. 22, 1829, at Rome. To SFJ.
- CICOGNANI, FELIX. Dated Dec. 22, 1829, at Rome. To SFJ.
- CIONI, L. Dated Dec. 11, 1829, at Pisa, Italy. To SFJ.
- CLARK, JACOB LYMAN. Dated May 28, 1850, at Waterbury, Conn. To SFJ.
- CLARK, THOMAS. Dated Jan. 9, 1838, at Huntington, Conn. To SFJ. [Postmarked: Bridgeport, Conn.]
- CLARK, THOMAS. Dated May 17, 1838, at Huntington, Conn. To SFJ.
- CLARK, THOMAS. Dated Oct. 3, 1838, at Huntington, Conn. To SFJ.
- CLARK, WILLIAM JAMES. Dated Feb. 23, 1846, at Churchtown, Lancaster, Pa. To SFJ.
- CLARK, WILLIAM JAMES. Dated Feb. 26, 1846, at Churchtown, Lancaster, Pa. To SFJ.
- CLARKE, ADAM. Dated Feb. 11, 1814, at London, Eng. To SFJ.
- CLEMENTS, CLEMENTINE M. Dated May 6, 1834, at Florence, Italy. To SFJ.
- CLEMENTS, CLEMENTINE M. Dated May 7, 1834, at Firenze, Italy.
- CLERC, LAURENT. Dated July 1, 1826, at Hartford. To SFJ.
- CLEASBY, BETSEY. Dated Apr. 10, 1838, at South Boston, Mass. To SFJ.



- CLINTON, C. J. Dated Mar. 11, 1850, at New York. To SFJ.
- COBBS, NICHOLAS HAMNER. Dated July 31, 1858, at Montgomery, Ala. To SFJ.
- COCHRAN, J. C. Dated Apr. 27, 1825, at Chester, Nova Scotia. To SFJ.
- COCHRAN, J. C. Dated Sept. 8, 1835, at Lunenburg, Nova Scotia. To SFJ.
- COCHRAN, J. C. Dated Jan. 12, 1836, at Lunenburg, Nova Scotia. To SFJ.
- COCHRAN, J. C. Dated May 27, 1824, at Windsor, Nova Scotia. To SFJ.
- CODMAN, HENRY. Dated Mar. 9, 1824. [Several pages of legal notes with various dates.]
- COE, JONATHAN. Dated Oct. 24, 1843, at Plymouth, Conn. To SFJ.
- COE, JANATHAN. Dated Oct. 5, 1847, at Winsted, Conn. To SFJ. [Contains postscript by Thomas C. Butler, dated Nov. 4, 1847.]
- CROSWELL, WILLIAM. Dated June 31, 1847 [postmark], at Boston. Requests SFJ. for biographical information.
- COIT, GURDON SALTONSTALL. Dated Dec. 31, 1844, at Bridgeport. To SFJ.
- COIT, GURDON SALTONSTALL. Dated Jan. 23, 1845, at Bridgeport. To SFJ.
- COIT, GURDON SALTONSTALL. Dated Feb. 27, 1845, at Bridgeport. To SFJ.
- COIT, THOMAS WINTHROP. Dated Jan. 3, 1843, at New Rochelle, N. Y. To SFJ. Other letters from Coit at New Rochelle to SFJ. include:
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|---------------|----------------|
| April 5, 1843 | July 19, 1847  |
| Feb. 6, 1845  | Aug. 13, 1847  |
| Feb. 13, 1845 | Mar. 7, 1849   |
| Oct. 6, 1845  | Mar. 26, 1849  |
| Feb. 23, 1846 | April 14, 1849 |
| July 5, 1847  | Apr. 24, 1849  |
- COLEMAN, JOHN. Dated Jan. 17, 1843, at Philadelphia. To SFJ.
- ROMUALDI, LUIGI. Dated Oct. 9, 1829, [in Italy]. To SFJ. Rough translation: "If you could wait at least two months' time until the doors of the apartment are put in order, I believe it would be of very beautiful appearance...and you will find therein those comforts indicated to you this morning. This is part of the property of Nobil. Signor Luigi Gaetano Sani, on St. Martin Street, opposite the houses of Signori de Vecchi...and, whenever you wish to see them you can go in the morning at 10, at which time he promised to be at home."
- COOK, JAMES G. Dated Jan. 10, 1828, at [Chorley? Derby?]. To SFJ.
- COOKE, THOMAS, Colonel. Dated ---- at Casa Cicci, [Italy]. To SFJ.
- COMADER, S. Dated July 13, 1822, at Boston. To SFJ.
- CORBYN, WILLIAM BESTOR. Dated Nov. 5, 1845, at Manchester, Conn. To SFJ.
- CORBYN, WILLIAM BESTOR. Dated Dec. 11, 1845, at Manchester, Conn. To SFJ.
- CORNWALL, ASA. Dated Dec. 4, 1821, at Cheshire, Conn. To SFJ.
- CORNWALL, NATHANIEL ELLSWORTH. Dated Oct. 19, 1835, at Southport, Conn. To SFJ.
- CORNWALL, NATHANIEL ELLSWORTH. Dated Jan. 31, 1842, at Southport, Conn. To SFJ.
- CORNWALL, NATHANIEL ELLSWORTH. Dated Feb. 28, 1850, at Southport, Conn. To SFJ.
- COVELL, JOSEPH SMITH. Dated Nov. 6, 1841, at Bristol, Conn. To SFJ.
- COX, JOHN. Dated Nov. 27, 1827, at Philadelphia, Pa. To SFJ. [There is a duplicate of this letter with a postscript dated Dec. 13.]
- COXE, ARTHUR CLEVELAND. Letters dated as follows from Hartford to SFJ.
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|---------------|---------------|----------------|
| May 17, 1848  | June 20, 1845 | May 2, 1848    |
| Aug. 24, 1848 | Sept. 4, 1845 | Sept. 14, 1848 |
| May 15, 1849  | Sep. 22, 1845 | Nov. 22, 1848  |
| Mar. 9, 1843  | Oct. 4, 1843  | Jan. 21, 1849  |
| May 25, 1844  | Dec. 10, n.y. | Mar. 21, 1849  |
| June 13, 1844 | Nov. 20, 1848 | May 23, 1849   |
| Aug. 13, 1844 | Dec. 18, 1848 | Oct. 10, 1849  |
| Dec. 9, 1844  | July 1, 1847  | Dec. 26, 1849  |
| Jan. 11, 1845 | Aug. 6, 1847  | Feb. 14, 1850  |
| Feb. 19, 1845 | Jan. 13, 1848 | Mar. 7, 1850   |
| Mar. 3, 1845  | Mar. 15, 1848 | Aug. 19, 1880? |
- COX, R. RALSTON. Dated Mar. 4, 1848, at New York. To SFJ.
- COX, R. RALSTON. Dated Mar. 11, 1848, at New York. To SFJ.
- COXE, WILLIAM. Dated Feb. 21, 1825, at Burlington, N. J. To SFJ.
- COX, WILLIAM. Dated May 18, 1827, at Neuveville. To SFJ.
- CREIGHTON, WILLIAM. Dated May 21, 1825, at New York. To SFJ.
- CROES, ROBERT BROWN. Dated Mar. 23, 1843, at New Brunswick, N. J. To SFJ.
- CROES, ROBERT BROWN. Dated Jan. 13, 1845, at Terre Haute, Ind. To SFJ.
- CROES, ROBERT BROWN. Dated Oct. 29, 1849, at Terre Haute, Ind. To SFJ.
- CROSWELL, HARRY. Dated Mar. 24, 1819, at New Haven. To SFJ. Other letters to SFJ. from Croswell at New Haven include:
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|--------------|---------------|---------------|
| July 2, 1838 | Sept. 5, 1842 | June 21, 1843 |
| Mar. 2, 1840 | Apr. 15, 1843 | Aug. 12, 1847 |
- CUMING, FRANCIS H. Dated May 17, 1837, at New York. To SFJ.
- CUMING, FRANCIS H. Dated May 24, 1837, at New York. To SFJ.
- CUTLER, BENJAMIN CLARK. Dated Dec. 7, 1824, at Quincy, Mass. To SFJ. [Draft of J's reply to Cutler appears on the reverse side.]
- JARVIS, SAMUEL FARMAR. Dated Mar. 28, 1839, to a continental bishop [LUSCOMBE?].



- DABNEY, MR. (?) Dated Mar. 28, 1839. To SFJ.
- DANFORTH, JOHN. Dated Apr. 21, 1840, at Middletown, Conn. To SFJ. (Jarvis' draft of an answer, on the reverse, is dated Apr. 22, 1840.)
- DANFORTH, JOHN. Dated Apr. 23, 1840, at Middletown, Conn. To SFJ. (Jarvis' draft of an answer, on the reverse, is dated Apr. 24, 1840.)
- DARCH, W. Dated Nov. 30, 1827. From the Admiralty. To SFJ.
- DARCH, T. Dated Jan. 2, 1828. From the Admiralty. To SFJ.
- DARKEN, EDWARD J. Dated Oct. 9, 1837, at Reading, Conn. To SFJ.
- DAVIS, ISAAC P. Dated Apr. 18, 1836, at Boston. To SFJ.
- DAVIS, THOMAS L. Dated Mar. 16, 1841, at Mt. Vernon, Ohio. To SFJ.
- DAVIS, THOMAS JEFFERSON. Dated Jan. 20, 1843, at Philadelphia. To SFJ.
- DIANE, MRS. ELIZABETH. Dated Sept. 15, 1827, at Kingston Rectory [England]. To SFJ.
- DIANE, MRS. ELIZABETH. Dated Oct. 15, 1827, at Kingston Rectory [England]. To SFJ.
- DeKOVEN, FANNY. Dated Apr. 18, 1850. Wedding invitation to SFJ.
- DeKOVEN, HENRY. Dated May 2, 1843, at Middletown. To SFJ.
- DeKOVEN, HENRY. Dated Nov. 22, 1845, at Brooklyn. To SFJ.
- DeKOVEN, HENRY. Dated Aug. 24, 1847. To SFJ.
- DeKOVEN, WILLIAM. Dated May 1, 1842, at Pensacola, Florida. To SFJ.
- DeKOVEN, WILLIAM. Dated July 25, 1843, at Rio de Janeiro. To SFJ.
- DeKOVEN, WILLIAM. Dated Dec. 5, 1845, at Annapolis, Maryland. To SFJ.
- DeKOVEN, WILLIAM. Dated July 1, 1846, at sea. To SFJ.
- DeKOVEN, WILLIAM. Dated Aug. 22, 1846, at sea. To SFJ.
- DeKOVEN, WILLIAM. Dated Sept. 25, 1848, at Washington, D.C. To SFJ.
- DeSAUFEURE, HENRY. Dated Aug. 19, 1814, at Columbia, S. C. To SFJ.
- DESHON, GILES HENRY. Dated Apr. 22, 1847, at South Glastonbury, Conn. To SFJ.
- DESNROYERS, HUBERT. Dated Mar. 24, 1828, at Paris. To SFJ. Other letters to SFJ. from D. at Paris: March 8, 1828 July 22, 1848
- JARVIS, SAMUEL FARMAR. Dated Nov. 25, 1828, at Florence, Italy. To Hubert Desnoyers.
- DOANE, GEORGE WASHINGTON. Letters to SFJ. dated: June, 1824, at N.Y. June 27, 1825, at Hartford July 21, 1828, at Boston
- June 24, 1829, at Boston  
Feb. 15, 1837, at Burlington, N.J.  
Feb. 11, 1837, at Burlington, N.J.  
Aug. 28, 1837, at Newark, N.J.  
Jan. 29, 1838, at Boston  
Aug. 22, 1838, at Burlington, N.J.  
Sept. 28, 1838, at Shrewsbury, England  
Oct. 20, 1838, at Burlington, N.J.  
Nov. 5, 1838, at Burlington, N.J.  
Jan. 22, 1840, at Riverside, Burlington, N.J.  
Aug. 26, 1842, at Burlington, N.J.  
Nov. 17, 1843, at Riverside, Burlington, N.J.  
Aug. 14, 1848, at Riverside, Burlington, N.J.  
June 13, 1849, at Riverside, Burlington, N.J.  
July 2, 1849, at Riverside, Burlington, N.J.  
n.d., from the House of Bishops.  
Sept. 1, n.y., at Burlington, N.J.
- TERROT, CHARLES HUGHES. Dated July 18, 1842, at Edinburgh, Scotland. To Bp. George Washington Doane. [Extract copied by Doane in his letter to SFJ of Aug. 26, 1842, from Burlington, N.J.]
- DORR, BENJAMIN. Dated Sept. 28, 1819, at Troy, N. Y. To SFJ.
- DODSWORTH, W. Dated March 21, n.y. To SFJ.
- DOWDNEY, JOHN. Dated Mar. 25, 1847, at New York. To SFJ.
- D'Oyly, G. Dated Feb. 28, n.y., at Lambeth, Eng. To SFJ.
- DUCACHET, HENRY WILLIAM. Dated Feb. 14, 1824, at Salem, Mass. To SFJ. [Contains an extract from G. Mountain, Archdeacon of Quebec, dated at Quebec, June 24, 1823.]
- DUCACHET, HENRY WILLIAM. Dated May 19, 1824, at Providence, R. I. To SFJ.
- JARVIS, SAMUEL FARMAR. Dated May 28, 1824, at Boston. To a bishop somewhere. [Two drafts.]
- DUCACHET, HENRY WILLIAM. Letters to SFJ. are dated: June 7, 1824, at Salem, Mass.  
Sept. 22, 1824, at Salem, Mass.  
Dec. 15, 1824, at Salem, Mass.  
April 3, 1845, at Philadelphia  
June 23, 1848, at Philadelphia  
June 6, 1850, at Philadelphia  
Nov. 9, 1850, at Philadelphia
- DUNCAN, LUCIUS C. Dated Jan. 2, 1837, at New Orleans, La. To SFJ.
- DUNCAN, LUCIUS C. Dated Mar. 20, 1838, at New Orleans, La. To SFJ.
- DUNN, WILLY. Dated Mar. 31, 1836, at Havre, France. To SFJ.
- DUNSCOMB, MRS. ELIZA. Dated Feb. 6, 1819, at Bermuda. To SFJ. Other letters in this collection are dated: April 5, 1819, at Bermuda  
May 24, 1819, at Bermuda  
July 10, 1819, at Brooklyn  
Aug. 10, 1819, at Newark, N.J.  
no date, at Brooklyn
- DUNSCOMB, JOHN. Dated June 5, 1819, at Bermuda. To SFJ.



- DuPONCIAN, PETER S. Dated letters to SFJ. from Philadelphia as follows:
- |               |                |
|---------------|----------------|
| Feb. 11, 1820 | March 21, 1820 |
| Mar. 4, 1820  | March 31, 1820 |
| Mar. 15, 1820 | July 2, 1821   |
- DWYER, J. H. Dated Dec. 30, 1814, at Murray St. [N.Y.C.] To SFJ.
- DWIGHT, THEODORE, JR. Dated Mar. 13, 1838, at N.Y. To SFJ.
- DYER, ROBERT SPENCER. Dated Oct. 8, 1838, at Middle-town, Conn. To SFJ.
- DYER, ROBERT SPENCER. Dated Jan. 6, 1839, at Hartford, Conn. To SFJ.
- EASTBURN, JAMES. Letters from him at New York to SFJ: July 17, 1820 Jan. 14, 1822  
Dec. 4, 1820 Mar. 7, 1822  
May 29, 1820 (Postmarked Mar. 6)
- EASTBURN, MANTON (BP.) Letters from New York to SFJ: Mar. 4, 1822 April 9, 1838  
Mar. 29, 1822
- EDSON, THEODORE. Letters to SFJ. as follows:
- |   |
|---|
| Mar. 2, 1825, at East Chelmsford, Mass.   |
| Mar. 8, 1825, at East Chelmsford, Mass.   |
| June 3, 1845, at Lowell, Mass. [This last contains J's draft of an answer, dated Middletown, 16 June 1845.] |
| Sept. 4, 1846, at Lowell, Mass.   |
| Apr. 30, 1847, at Lowell, Mass.   |
| Feb. 19, 1850, at Lowell, Mass.   |
| Dec. 17, n.y., at Leicester, Mass.  |
- ELLIS, W. W. Dated Apr. 2, 1844, from Grafton St., Bond St., London. To SFJ.
- ELWYN, MRS. LANGDON. Letters to SFJ. dated:
- |                                      |
|--------------------------------------|
| Sept. 5, 1819, from Portsmouth, N.H. |
| Oct. 28, 1819, from Portsmouth, N.H. |
| Dec. 9, 1819, from Portsmouth, N.H.  |
| Sept. 1, n.y., from Portsmouth, N.H. |
- EMERY, SAMUEL MOODY. Dated Mar. 6, 1837, at Chatham, Conn. (Postmarked: Middletown). To SFJ.
- EMORY, MRS. ELIZA H. Letters to SFJ. as follows:
- |                                    |
|------------------------------------|
| June 17, 1824, from Baltimore, Md. |
| July 27, 1824, from Baltimore, Md. |
| Aug. 30, 1824, from Baltimore, Md. |
| Aug. 15, 1824. Bank draft.         |
- EVANS, HUGH DAVY. Letters to SFJ. from Baltimore: May 11, n.y. Nov. 4, 1847
- FABER, GEORGE STANLEY. Letters to SFJ. as follows:
- |   |
|---|
| Mar. 23, 1844, from Durham, England.      |
| Apr. 30, 1822, from London, England.      |
| Dec. 5, 1822, from Long-Newton, England.  |
| Aug. 11, 1823, from Long-Newton, England. |
| Dec. 10, 1823, from Long-Newton, England. |
| May 6, 1825, from Long-Newton, England.   |
| Jan. 18, 1838, from Durham, England.      |
- FAIRCHILD, THOMAS B. Dated Aug. 7, 1842, from Cuyahoga Falls, Ohio. To SFJ.
- FALLOW, T. Dated June 30, n.y., at Margaret St., [London?]. To SFJ.
- FARLEY, ROBERT. Dated Aug. 22, 1842. To SFJ.
- FARNHAM, WILLIAM. Dated May 1, 1823, at Jeffersonville, Ind. To SFJ.
- FAUCON, MRS. CATHERINE. Dated June 27, 1826, at Boston. To SFJ.
- FERMOR, MR. Dated 1828, [at London, Eng.?] To SFJ.
- FERRIS, JOSHUA B. Dated Feb. 17, 1838, at Stamford, Conn. To SFJ.
- FERRIS, JOSHUA B. Dated Apr. 27, 1842, at ----- To SFJ.
- FIELD, BENJAMIN H. Dated Nov. 4, 1827, at N.Y. To SFJ.
- FIELD, HICKSON W. Dated Jan. 3, 1837, at N.Y. To SFJ.
- FILLPOT, RICHARD. Dated Mar. 11, 1816, at New Haven. To SFJ.
- FISHER, CHARLES RICHMOND. Dated Jan. 21, 1845, at Hartford. To SFJ.
- FITCH, A. Letters to SFJ. as follows:
- |   |
|---|
| Feb. 2, 1828, from Marseille, France    |
| Apr. 30, 1828, from Marseille, France   |
| [Contains a portion dated May 6, 1828.] |
- FITTE, L. de la. Dated Sept. 7, 1827, at Rouen, France. To SFJ. [J's draft of an answer appears on the reverse side.]
- FLEMING, MRS. MARY M. Dated July 26, 1845, at Albany, N.Y. To SFJ. [Draft of J's answer is on the back.]
- FLEMING, PETER. His letters to SFJ. from Albany:
- |               |               |
|---------------|---------------|
| Oct. 7, 1844  | Nov. 27, 1844 |
| Oct. 28, 1844 | Feb. 25, 1846 |
- FOWLER, ANDREW. His letters to SFJ. from Charlton, S. C. are dated:
- |             |              |
|-------------|--------------|
| April, 1843 | Oct. 2, 1843 |
|-------------|--------------|
- FOWLER, W. G. Dated Jan. 20, 1848, at Amherst, Mass. To SFJ.
- GADSDEN, CHRISTOPHER EDWARDS (BP.) His letters to SFJ. from Charleston, S. Car.:
- |   |               |
|---|---------------|
| Jan. 17, 1820                                 | Aug. 23, 1826 |
| July 12, 1821                                 | Mar. 12, 1836 |
| June 17, 1822                                 | Mar. 14, 1842 |
| Anr. letter is dated New York, Dec. 17, 1844. |               |
- GALLAUDET, THOMAS H. Letters to SFJ. from Hartford as follows:
- |                |               |
|----------------|---------------|
| April 24, 1822 |               |
| May 17, 1838   | Aug. 10, 1842 |
- GASSAWAY, STEPHEN GRIFFITH. Dated May 27, 1850, at Georgetown, D.C. To SFJ.
- GEAR, EZEKIEL G. His letters to SFJ. are dated:
- |  |
|--|
| Nov. 10, 1836, from Galena, Illinois   |
| Dec. 3, 1845, from Fort Snelling, Iowa |
| Nov. 8, 1847, from Fort Snelling, Iowa |
- GEER, ALPHEUS. Dated Apr. 20, 1846, at East Hadam, Conn. To SFJ.
- GILL, JOSEPH. Letters to H. Huntington from Richmond, Virginia:
- |   |              |
|---|--------------|
| March 2, 1843   | June 2, 1843 |
| [The latter contains subscribers for SFJ's Ecclesiastical History.] |              |



- GLEN, MRS. MARY F. Dated July 26, 1821, at Holmesburgh, Pa. To SFJ.
- GOODRICH, CHAUNCEY ALLEN. Dated Mar. 17, 1848, at Yale College, Conn. To SFJ.
- GORDON, GEORGE S. Dated Dec. 13, 1841, at New Preston, Conn. To SFJ.
- GREENOUGH, W. W. Dated Apr. 20, 1847, at Boston. To SFJ. [Draft of J's answer appears on back.]
- GRISWOLD, ALEXANDER VIETS (BP.) Letters to SFJ. from Bristol, Conn., are dated:  
 Aug. 2, 1816 Feb. 17, 1823 June 25, 1825  
 Oct. 20, 1818 Apr. 9, 1823 July 20, 1825  
 May 20, 1821 Apr. 14, 1823 Aug. 13, 1825  
 Jan. 29, 1822 Aug. 28, 1823 Aug. 17, 1825  
 Mar. 4, 1822 Dec. 15, 1823 Sept. 9, 1825  
 Apr. 11, 1822 Feb. 9, 1825 Sept. 19, 1825  
 June 12, 1822 May 13, 1825 Dec. 12, 1825
- GRISWOLD, CHESTER. Dated Feb. 4, 1850, at Catonsville, Md. To SFJ.
- GUIGNARD, CAROLINE. Letters to SFJ. from Versailles [France] are dated:  
 Mar. 9, 1828 Mar. 2, 1828
- GURLEY, RALPH R. Dated Jan. 23, 1823, at Georgetown. To SFJ.
- HALL, GEROGE GORDON. Dated Oct. 18, 1844, at Nottingham, England. To SFJ.
- HARRISON, WILLIAM. Dated June 10, 1829, at Roma [Italy]. To SFJ.
- HASPER, J. C. Dated Feb. 29, 1828, at Paris, France. To SFJ.
- HILLYAR, MRS. M. Letters to SFJ. are as follows:  
 Nov. 3, 1828, from Rome  
 Sept. 5, 1828, from Frascati, Italy  
 Nov. 15, 1828, from Rome.
- HOBART, JOHN HENRY (BP.) Dated Jan. 2, 1818, at New York. To SFJ. [Draft of J's answer appears on reverse dated Jan. 4, 1819.]
- HOBART, JOHN HENRY (BP.) Dated Oct. 10, 1818, on steamboat. To SFJ.
- HOBART, JOHN HENRY (BP.) Dated Dec. 3, 1819, at N.Y. To SFJ. [J's draft of an answer appears on back, dated N.Y., 6 Dec. 1819.]
- HOBART, JOHN HENRY (BP.) Dated Mar. 30, 1820, at N.Y. To SFJ.
- HOBART, JOHN HENRY (BP.) Dated May 31, n.y. To SFJ.
- HOBART, JOHN HENRY (BP.) Dated May (?) 30, n.y. To SFJ.
- HOBART, JOHN HENRY (BP.) n.d. To SFJ. [J's draft of an answer appears as a subscript, dated Nov. 10, n.y.]
- HOLLY, ALFRED A. Dated Nov. 11, 1845, at Geneva, Switzerland. To SFJ.
- HOLLY, E. HAMILTON. Letters to SFJ. are dated:  
 Oct. 28, 1842, from New York  
 Mar. 19, 1845, from New York  
 Dec. 24, 1845, from Washington  
 Feb. 28, 1846, from Washington
- HOWARD, JOHN [or JOHN BABBISSE?]. Dated Feb. 18, 1822, at Salem, [Mass.] To SFJ.
- BRADFORD, SAMUEL F. Dated Oct. 2, 1815, at Philadelphia. To SFJ. [The circular contains a postscript in longhand by Hezekiah Howard.]
- HUDSON, MISS MARIA L. Dated May 15, 1842, at N.Y. To SFJ.
- INGRAHAM, JOSEPH W. Dated Apr. 15, 1836, at Boston, Mass. To SFJ.
- JACKSON, E., JR. Letters to SFJ. from Savannah, Ga. are dated: June 28, 1820; July 15, 1820.
- JACKSON, JOHN. Dated May 16, 1814, at New York. To SFJ.
- JARVIS, SAMUEL FARMAR. Dated Mar. 1, 1813, at N.Y. To Adam Clarke [A draft.]
- JARVIS, SAMUEL FARMAR. Dated Sept. 6, 1814, at N.Y. To Dr. Noll. [A rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Sept. 7, 1814, at N.Y. To Henry M. Saussure. [A rough draft.]
- JARVIS, SAMUEL FARMAR. Dated May 14, 1816, at N.Y. To William McCracken. [A rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Aug. 11, 1815, at N.Y. To Nathan Smith. [A rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Aug. 25, 1815, at N.Y. To Josiah Williams. [A rough draft.]
- JARVIS, SAMUEL FARMAR. Dated n.p. To Adam Clarke. [A rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Jan. 4, 1815, at Bloomingdale. To Nathan Smith. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Aug. 28, 1816, at New York. To Thomas Dobson. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Nov. 19, 1816, at New York. To Wm. McCracken. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Mar. 14, 1820, at New York. To Prof. Vater. [Rough draft.]
- WALSH, ROBERT, JR. Dated Mar. 20, 1821, at Philadelphia. To SFJ.
- JARVIS, SAMUEL FARMAR. Dated Mar. 31, 1821, at Boston. To Robert Walsh, Jr. [Rough draft on reverse of Walsh's letter of Mar. 20, 1821.]
- JARVIS, SAMUEL FARMAR. Dated June 12, 1822, at Boston. To Thomas Carlile. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated June 12, 1822, at Boston. To Isaac Hull. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Notes on the intentions of a certain committee. Undated.
- JARVIS, SAMUEL FARMAR. Dated Mar. 3, 1825, at Boston. To [Charles?] Daubeny. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated July 1, 1825, at Boston. [Incomplete rough draft of a letter to St. Paul's Church, Boston.]
- JARVIS, SAMUEL FARMAR. Dated July 4, 1825, at Boston. To Bp. Alexander Viets Griswold. [A rough draft.]



- JARVIS, SAMUEL FARMAR. Dated Aug. 8, 1825, at Boston. To Thomas Bowdler. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Aug. 11, 1828, at Florence, Italy. To [M. de Garzone.] [Rough draft]
- JARVIS, SAMUEL FARMAR. Undated letter to Jean Baptiste Remy.
- JARVIS, SAMUEL FARMAR. Dated Aug. 21, 1829, n.p. To Dr. Niles. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Aug. 12, [1829?], n.p. To Dr. Niles. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Aug. 17, [1829?], n.p. To Dr. Niles. [Rough draft.]
- JARVIS, SAMUEL FARMAR. [Many rough drafts--fragmented and undatable--appear in the film at this point.]
- JARVIS, SAMUEL FARMAR. Dated Oct. 28, 1829, at Siena, Italy. To Felix Cicognani. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Apr. 20, 1836, at Hartford, Conn. To Isaac P. Davis. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Jan. 10, 1842, at Middletown. To Alonzo Bowen Chapin. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Aug. 5, 1842, at Hartford. To Paul Frazier (?). [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Feb. 18, 1843, at Middletown, Conn. To David Gibson Tomlinson. [A rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Nov. 6, 1844, at New York. To Samuel Seabury, editor of The Churchman. [Either an unsent original or a clean rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Jan., 1845, at Middletown, Conn. To [Samuel] Seabury. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Apr. 18, 1845, at Middletown, Conn. To Bp. Thomas Church Brownell. [A rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Dec. 8, 1849, at Middletown, Conn. To John R. Livingston. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Apr. 11, 1850, at Middletown, Conn. To Jarvis Buxton. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Undated letter from Casa Corboli to George Cooke. [Apparently an original letter that was never mailed.]
- JARVIS, SAMUEL FARMAR. Dated Mar. 11, 1852, at Hartford. To C. F. Wetmore. [Rough draft.]
- JARVIS, SAMUEL FARMAR. Dated Dec. 20, 1852, at Hartford. To Daniel M. McLean. [Rough draft.]
- JARVIS, WILLIAM. Dated Oct. 14, 1821, at New Haven. To SFJ.
- JEWETT, MRS. REBECCA. Dated Nov. 1, 1826, at Boston. To SFJ.
- JEWETT, STEPHEN. Dated July 14, 1838, at New Haven. To SFJ.
- JOHNSTON, SAMUEL. Dated Jan. 28, 1824, at Cincinnati, Ohio. To SFJ.
- JONES, LOT. Dated May 12, 1842, at New York. To SFJ.
- JULLIEN, M. A. Dated Jan. 7, 1806, at Paris. To SFJ.
- LAMBERT, THOMAS A. Dated Mar. 9, 1841, at Dover, [? N.H., Del., N.J.?]. To [Bp.] John Williams.
- LEE, HENRY WASHINGTON (BP.) Dated Sept. 13, 1842, at Springfield, Mass. To SFJ.
- LEE, HENRY WASHINGTON (BP.) Dated Jan. 17, 1845, at Springfield, Mass. To SFJ.
- LEE, WILLIAM T. Dated Apr. 18, 1845, at Hartford. To SFJ. [J. has written a rough draft of his answer dated Middletown, 28 May 1845.]
- LEE, WILLIAM T. Dated May 29, 1845, at Hartford. To SFJ.
- LEFEVRE, CLEMENT F. Dated May 7, 1819, at Hempstead, N.Y. To SFJ.
- LEONARD, C. FARNHAM (?). Dated Jan. 27, 1836, at Madison. To SFJ.
- LEVERICK, CHARLES P. Dated June 2, 1836, at New York. To SFJ.
- LION, MICHAEL. Letters to SFJ. from Leghorn, Italy are dated: Oct. 27, 1830  
Dec. 21, 1830 Dec. 26, 1830
- LIVINGSTON, JOHN R., SR. Dated Dec. 3, 1849, at Barrytown, N.Y. To SFJ.
- LIVINGSTON, JOHN R., SR. Dated Dec. 27, 1849, at Barrytown, N.Y. To SFJ.
- LLOYD, CHARLES. Dated June 30, 1825, at Eastham (?). To Thomas Hartwell Horne.
- LLOYD, P. Dated Sept. 10, 1833, at Firenze, Italy To SFJ.
- FONSECA, B. D. Dated April 11, 1851, at Delafield, Wisconsin. To SFJ.
- LOW, DAVID (BP.) Dated Sept. 19, 1838, at Pittemweem, Scotland. To SFJ.
- LUSCOMBE, HENRY H. Dated Dec. 5, 1827, at Cambridge, England. To SFJ.
- LYELL, THOMAS. Letters to SFJ. from New York: Jan. 27, 1822 April 12, n.y.
- MACEAN, WILLIAM & CO. Letters to SFJ. from Leghorn, Italy, are dated as follows. [On the backs of some of them, SFJ. has written a rough draft of his reply, from Sienna.]  
June 26, 1829  
July 25, 1828  
Aug. 19, 1829 (with ptd. steamboat schedule)  
Aug. 21, 1829  
Sept. 10, 1829 SFJ's answer dated Sienna, 24 Sept. 1829.  
Sept. 28, 1829 SFJ's answer dated Sienna, 2 Oct. 1829.  
Oct. 2, 1829  
Oct. 9, 1829  
Oct. 7, 1829 (Invoice signed by Clifton Wing.)  
May 27, 1834  
Mar. 11, 1837
- MCBRIDE, JAMES. Dated Aug. 12, 1808, at Pineville, S. C. To SFJ.
- MACCARTY, NATHANIEL. Dated June 10, 1820, at Worcester, Mass. To SFJ. (A form letter from the American Antiquarian Society.)

[THIS LIST WILL BE CONTINUED LATER.]



# P R O P O S A L S

For instituting an Episcopal Academy in the State of Connecticut.

**T**HE Committee appointed by the Convention of the Delegates of the Episcopal Congregations in Connecticut, which met at Wallingsford the 7th of May 1788, to open and solicit Subscriptions for the Establishment of an Episcopal Academy in the State, to deliberate on its Constitution, Situation, &c. having met at New-Haven on the 16th of October, and again on the 8th instant, submit the following Proposals to the Public, and request their favourable Attention to them.

THAT the Academy shall consist of an English School for the teaching of Reading, Writing, Arithmetic, Merchants Accounts, and Book-keeping.

Of a School for teaching the lower Branches of the Mathematics, Surveying, Guaging, Navigation, Dialing, Mensuration of Superficies and Solids, of Algebra, and of those Principles of natural Philosophy which may be applied to the common Purposes of Life.

Of a School for classical Learning, viz. Latin, Greek and Hebrew, and English critically; and for Instruction in Logic and Rhetoric,—and,

Of a School for the higher Branches of natural Philosophy and Mathematics, of moral Philosophy or Ethics, and of Metaphysics and Divinity.

That young Gentlemen be admitted into the lower School as soon as they perfectly know their Letters, and into the other Schools at any Time on proper Examination.

That no undue Restraint be laid on religious Principles; but that every Pupil be at Liberty to attend on that Mode of public Christian Worship which his Parents or Guardians shall direct; but that he be obliged to attend Morning and Evening Prayers in the Academy—which Prayers shall be extracted from the Liturgy of the Church of England.

That the Academy shall be under the Direction of the Bishop of Connecticut, who shall be the first President, and of fifteen Governors; six of them Clergymen of the Church of England, and nine Laymen, four of whom shall be in full Communion with the said Church.

That the Governors shall be chosen by the Subscribers;—but that no Subscriber shall be entitled to a Vote in the Choice of Governors on a less Subscription than ten Dollars.

That all Vacancies that shall happen among the Governors, shall be filled up by that Body by Election;—provided that four of the Lay-members shall always be in full Communion with the Church of England.

That on every Vacancy, the President shall be chosen by the Governors, but no Person shall be capable of being chosen, unless he be a Clergyman in full Orders in the Church of England.

That in Order to determine the Situation of the Academy, two Columns are opened in this Paper, in one of which the Subscribers are to write their Names, with the Sum they will absolutely give to the Academy be it established wherever it may.—In the other Column, the Sum they will give, provided the Academy be established in a certain Town: And the Town whose Subscription shall be the highest by Two Hundred Pounds, shall have the Preference.

That as soon as Two Thousand Pounds are subscribed, and not before, all Subscriptions shall be binding; provided it be within twelve Months from the first Day of May next, and shall be paid within six Months from the first Day of May 1790, into the Hands of a Committee to be appointed for carrying the Business into Execution.

That the Time, Place and Mode of the Election of Governors shall be published as soon as Two Thousand Pounds shall be subscribed.

That the particular Course of Instruction in the Academy, the Bye-Laws for its Regulation, with the Appointment of Preceptors and Rates of Tuition, be settled by the Governors at their first Meeting.

That all Kinds of merchantable Country Produce, West-India Goods, and Lumber, shall be received in Payment of Subscriptions, at Cash Price. For which Purpose Receivers will be appointed at the public Landings, and principal Towns.

*By Order of the Committee.*

New-Haven,  
January 1<sup>st</sup>, 1789.

RELIABILITAS,  
JOHN WELTON.

Subscriptions to be absolutely given, let the Academy be fixed wherever it may.

Conditional Subscriptions, provided the Academy be in a certain Town, to be named by the Subscriber.



PRIVATE REGISTERS OF CHAPLAIN HENRY SWIFT  
(1872-----1911)

[Now in the Connecticut State Library in Hartford]  
Dear Dr.Cameron:

In accordance with your request of the 1st for a listing of the records on file here kept by Henry Swift, I am glad to submit the following data:

Record of Mission Work in the Diocese of Niobrara, Dakota, 1872-1887, by Henry Swift.

(Baptisms, marriages, deaths.)

Small book, about 8 1/4" x 7", nearly 300 pages partly numbered.

Saint Andrews Brotherhood, Saint Cornelius Chapter, 13th U.S. Infantry, Chapter 21. U.S. Army. - Records of meetings and by-laws kept by Henry Swift, chaplain. Philippine Islands, Nov.13,1899-Sept.14,1901.

(Bound vol. about 12<sup>1</sup>/<sub>2</sub>" x 7 3/4", 217 numbered pages many blank.)

Record of Offices Performed by Henry Swift, Chaplain, 13th U.S. Infantry. Philippine Islands and Fort Leavenworth, Kansas, 1903-1911.

(2 bound vols., about 14" x 8 3/4", 151 and 201 numbered pages, many blank.)

All these volumes were presented to the Connecticut State Library in 1928 by the widow of Henry Swift. He appears to have died between Dec.1918 and Feb.1920. The Army Register shows he was born in Penn. [about 1850], was appointed from Dakota, post chaplain, chaplain 13th Infantry, Leavenworth and Philippines [to 1911 or later]. On retirement, he resided in Plymouth, Conn. (Probably the exact date of his death could be found with some searching, but it is not immediately available.)

I hope this information will be of interest and help to you. Let me know if you need more details.

Sincerely yours,

*Raymond E. Cade*  
Chief, Department of Local History and Genealogy

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THE CHURCH BUILDING IN THE PARISH OF BROOKLYN,  
TOWNSHIP OF POMFRET, A.D. 1770

[The following document, a contemporary copy of the petition submitted to the General Assembly of the State of Connecticut in May, 1770, will be found in the "Document" section of the Archives. It was formerly a part of the "Malbone and Fogg Correspondence."]

Connecticut Ss.

To the Honble, the General Assembly of the Colony of Connecticut, convened at Hartford in the Month of May 1770. Humbly Shew the Petitioners Subscribers hereunto, Inhabitants of the Parish of Brookline within the Township of Pomfret, and Parts thereto adjacent,

That your Petitioners desirous of worshipping God in Publick, according to their own Sentiments and the Direction of their Consciences, in the Begginning of Oc-

tober A.D. 1769, did assemble themselves together and enter into Engagements for building and erecting, within the Said Parish of Brookline, a House or Church for the Publick Worship of God, according to the Model established by the Name of the Church of England and for the Supplying the Said Church with a Minister duly qualified, and have Since carried the Same into Execution, so that Public Worship will be performed therein, in a few Months.

That the Publick Meeting House, with in the Said Parish of Brookline, ever hath been and still is of Dimensions sufficient to contain the Congregation that hath been used to assemble therein, and, with some few Repairs, would be a good and a decent House.

That soon after it became known that your Petitioners had entered into the Engagements aforementioned, The Inhabitants of said Brookline, at a Society Meeting holden at said Brookline upon the Sixth Day of February A.D. 1770, did vote and order that the Public Meeting House, in the Parish of Brookline Should be pulled down and a new One erected in Stead thereof, the Expence whereof should be paid by an Assessment on the Parishioners conformable to their Lists given to the Assessors, and to precipitate the said Transaction, the said Society Meeting did afterwards, Viz, upon the Ninth Day of March then next following, vote and resolve that the Assessment aforesaid should be compleated according to the Lists of rateable Estates given in, in the Month of September [ ] last past, although the said Tax or Assessment, by said Votes, is not made payable, or Subject to be levied untill the first Day of December A.D. 1770. By which illegal & unprece[d]ented Steps it is made manifest that the whole was framed with a Design to include Such of your Petitioners as belonged to Brookline in the Taxation, altho the Church should, before that Time, be erected in Brookline and themselves be excused by the Statutes of this Colony.

Whereupon your Petitioners humbly pray that in and upon Condition the Church intended by your Petitioners to be built in the Said Parish of Brookline, shall bee, by them, built so that Publick Worship bee performed therein at, or before the Said first Day of December, that then your Petitioners may Stand acquitted and discharged from Said Tax or Assessment; or that the Honorable Assembly will otherwise relieve your Petitioners, as in your Wisdom and Justice you shall think fit, and your Petitioners, as in Duty bound, shall ever pray.

Godfrey Malbone	Jedidiah Ashcroft, Junr
William Walton	Nehemiah Adams
Joseph Hubbard	Ahaziah Adams
Noah Adams	Thomas Smith
Jones Cleaveland	Leonard Gady
Jesse Cleaveland	John Ashcroft
Timothy Lovejoy	Jacob Staples
Benjamin Herrick	Thomas Adams
Jedidiah Ashcroft	Isaac Adams



Daniel McLeod	Seth Sabin
Benjamin Hubbard	John Allyn
James Eldridge	Jabez Allyn
Caleb Spaulding	Jonathan Wheeler
James Darby Jun <sup>r</sup>	Henry Cady
Benjamin Cady	John Wheeler
Benjamin Jewett	Jacob Geer
Benjamin Wiggins	Elihu Adams.

34.

We the Subscribers Inhabitants of Towns adjacent to the Parish of Brookline, and united in building said Church, beg leave to recommend the foregoing Petition to your Honours as reasonable and fit to be presented.

Rob. Durkee	J. Aple[ton?]
Philemon Holt	Abijah Cady
[Phinhas?] Tyler	Dudley Wade
David Hide	Morgan Connor
Richard Smith	Peter Yost
John Tyler	Asa Stevens
Zebulon Tyler	Timothy Adams
Thomas Pellet	William Pellet
David Pellet	Sam <sup>l</sup> . Cleaveland
Joseph Pellet	Jonathan Downing
Samuel Adams	Edward Cleaveland.
Caleb Faulkener	John X Pellet's Mark
Richard Burt	John Pellet Jun <sup>r</sup>

28.

[The following document, neighbor to the first in the Diocesan files, bears on the same problem.]

Whereas, at a Society Meeting this Day convened in the Parish of Brookline, in the Township of Pomfret and Colony of Connecticut, it hath been voted and resolved to demolish the present Meeting House appropriated to Publick, religious Worship and in the Place thereof to erect a new One, the Expence of which is to be paid by an Assessment on the Parishioners, conformable to the Lists given in to the Assessors; We the Subscribers, Inhabitants of said Parish, do hereby dissent and solemnly protest against the said Vote and Resolutions for the Reasons following:

1<sup>st</sup> We deem the present House, with a few trifling Repairs, altogether Sufficient, proper and adequate to the Purpose for which it was originally designed; It being in no ways antiquated, and with a very Small Expence, may be rendered equal to what it was when first finished, but about thirty years ago, and full as decent as the Situation of the Parishioners will admit, and, certainly much more suitable to our Circumstances, in general, than the costly, unnecessary Fabrick proposed to be erected; God Almighty not being so much delighted with Temples made with Hands, as with meek, humble and upright Hearts.

2. If the building a new Meeting House Should have been really necessary, from the Destruction of the One We have, at present, by any Act of Divine Providence, it would be prudent to postpone it, rather than burthen the Inhabitants at this very distressful Time, when there is Scarcely a Ferthing of Money circulating among Us, and those who are esteemed the most wealthy, are obliged to send their Produce to Markets far distant, selling it at a very under Rate to raise a Sufficiency for the Payment of Taxes for the Sup-

port of the Ministry only; And the Generality, with their Families, Scarce able (Altho' We pay no Province Tax) to live a poor, miserable, wretched Life; And some, (qualified only by being Members of the Meeting) who have now joined in this Vote, are excused, by Reason of their extreme Poverty, from the Payment of any Rates at all; and, notwithstanding, Their Voices, most unfairly, have equal Weight with those among Us who must bear the greatest Proportion of this very unnecessary Burthen, which appears to bee, and is absolutely, undertaken rather from a ridiculous, despicable Spirit of Ostentation, Levity and Wantonness, than from an Inclination to promote the true Honour and Service of God.

3. The Sole Pretext which was, or could possibly be urged, with the Least Shadow of Reason, in Support of this Measure at our Last Society Meeting on the 18 September past, which was the Incapacity of the present Meeting House to contain the Number of Hearers, is now entirely removed by the charitable Benevolence of pious and well-disposed Persons; who considering our general Inability to accomplish so laudable a Purpose of ourselves, have, freely and voluntarily, contributed a sufficient Sum to erect a Church for the Publick Worship of God, according to the Use of the Church of England, in which We have already made a very considerable Progress, and, when compleated, which We reasonably hope will be by the End of next Summer, We propose to form a distinct Congregation by Ourselves, which Leaving Room in the Meeting in Proportion to the Number of Families that draw off to the more rational Worship of the Church, will, consequently, save the absurd, unnecessary, extravagant and ill-judged Expence, which, by this Vote, must be charged upon the Parish.

4. The Meeting being called, at this unusual Time of the year, which is very uncommon, as the Sense of the Parish, upon this Occasion hath been, twice before, taken Viz. in September 1768, and again so lately as September 1769, and a Question of this Nature being not customarily reviewed [sic] until the Return of the Year, makes it appear plainly to us, that this extraordinary Effort hath been made, merely from a Spirit of Enmity and Opposition to the Progress of the Church, which some of you, led by a blind Teat and mistaking the Means for the End of Religion, cannot bear to see erected amongst you, as you know and are convinced, from all Experience, that it cannot but thrive and prosper, to the Diminution & weak'ning your own Establishment; wherefore you would burthen the Members of it, Who by Law would be exempted before the annual Return of the Time of holding your Society Meetings, with every possible Expence in Order to defeat and destroy their pious and commendable Design; by which Conduct, as we are to form a Judgment of the Tree from the Fruit that it bears, it seems very Suspicious that ye are not actuated merely by a Motive of Religion, but that ye are a People that Honour Almighty God with your Lips, while your Heart is far from Him; otherwise, Ye most wrongly conceive that He can be pleased with a Sacrifice made up by downright cruel Oppression.

For all which Reasons, We do again, in the most



Solemn Manner, hereby repeat our Dissent and do, absolutely, protest against this Vote and every Part of this Procedure, and all Damages, Costs and Charges, which, in Defence of our just Rights & Liberties may be consequent thereupon. In Testimony whereof We have hereunto Set our Hands at Pomfret the 6 Day of February 1770.

Godfrey Malbone	Nehemiah Adams
William Walton	Jedidiah Ashcroft
Noah Adams	Benjamin Cody
Jabez Allyn	Thomas Adams
Jabez [?] Hubbard	

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THE CHURCH OF ENGLAND IN REDDING, CONNECTICUT, PETITIONS THE COLONIAL GOVERNMENT IN 1775

[The original document is in the State Library: Conn. Archives, Manuscripts Ecclesiastical, 1659-1789, Series I, vol. X, document 340.]

To the Honourable the Governoour & Council with the Representatives, in General Court assembled, assembled in New Haven Octo<sup>r</sup> 10<sup>th</sup> 1745.

The humble Petition of the Members of the Church of England, in Redding Parish:

Whereas the ministerial Charges in this Parish from the Beginning have been so heavie, that this Honourable Assembly out of their Zeal & tender Concern for the public Worship of God, have charitably & piously exempted, those of the presbyterian Persuasion from paying their Taxes annually due to the Support of the Government of this Colony, for the Space of about 14, years last past; all which Term, We your Petitioners have chearfully, tho with Difficulity paid our Dues to the Government; Yet by a Law of this Colony we are taxed in the same Proportion to the Support of the Ministry with our Brethren of that Denomination. And besides having paid for some Years a Land-Tax for the Building for them a Meeting House; we did some Years past begin to Build a Church for the Worship of God according to our Consciences; which to this Day we have not been able to finish; which makes the Burthen upon us much heavier than that which your Honours were pleased to lighten to our Neighbours. Your Honours will therefore excuse us, if now, after twice Seven years distinguishing Hardships, we presume to Begg your Charity, & pray that you would make us Partakers of the same Relief with our Fellow-Parishioners. — We are not sensible, that the worshipping God according to the Establishment in our Mother Country, is a Transgression of any Law of this Colony; & we are conscious to ourselves that we have been peaceable Subjects of the Government, seeking its Wealth; & have to the utmost of our Power oppos'd the late Attempt to introduce Anarchy & Confusion in Religion: And therefore hope our religious Sentimens will not render Us unworthy of your Charitable Notice. But tho' our Merits Should not, yet our Hardships may intitle us to Compassion— And tho' our Minister be in Part supported by the Charity of the Society for Propagation of the Gospel, yet that we hope will be no Bar to your extending Charity to us; seeing the presbyterian Minister in this Parish is likewise maintained in

Part by the Interest of money arising from the Sale of Parsonage Lands; in which (as we conceive, we had an equitable Right, but are entirely excluded— If your Honours should be pleased to Grant our Petition, & let your Charity appear to be without Partiality, We believe it will be a Satisfaction to Many, as well as a Relief to, & an Obligation of Thankfulness upon—

Your Honours Most Obedient & Humble Servants,

Joshua Hall	Oliver fairchild
Moses Knap	Zachary Squire
Benjamin Sturgis	Israel Rouland
Nathan Lyon	Thomas Rouland
John Mallory	Stephen Burwel
Enos Lee	James morgan
John Pigot	Obediah Plat
Daniel Lyon, Junior	Adam Clark
Daniel Adams Jr	Eben <sup>E</sup> Hall
Gershon Morehouse	Samuel Fairchild
Daniel Lion	Ebar Beardisly
John Sanford	Stephan Morehouse
Nehemiah Leeley	William Hill
David Knap	Robert Seeley
Jonathan Squire	William Stephens
Daniel Crowfoot	
Jonathan Knap	
Peter Malar[y]?	

[Facsimile of the foregoing document appears on the next page.]

PH.D. THESIS ON EARLY PRIESTS IN CONNECTICUT

Hector G. Kinloch, Esq., completing his dissertation at Yale, reports that it will emphasize the following themes: That the Church of England in Connecticut was a native growth, fostered by native sons, particularly Yale graduates; that the bulk of the S.P.G. missionaries were "conservative" in doctrine and passed on to the P.E.C. a "conservative" influence and tone.

AT THE OUTBREAK OF THE REVOLUTION, THE FOLLOWING CLERGYMEN WERE IN CONNECTICUT:

Daniel Fogg	at Brooklyn
John Tyler	at Norwich &c.
Samuel Peters	at Hebron
Matthew Graves	at New London
Abraham Jarvis	at Middletown
Samuel Andrews	at Wallingford &c.
Bela Hubbard	at New Haven
Richard Mansfield	at Derby and Oxford
James Scovill	at Waterbury
Christopher Newton	at Ripton &c.
Ebenezer Kneeland	at Stratford and Milford
John Sayre	at Fairfield
Jeremiah Leaming	at Norwalk
Ebenezer Dibblee	at Stamford
John R. Marshall	at Woodbury &c.
Richard S. Clark	at New Milford &c.
John Beach	at Newtown and Redding
Roger Viets	at Simsbury
James Nichols	at Litchfield
Gideon Bostwick	at Great Barrington, Mass.

[MS. in handwriting of E. E. Beardsley.]



To the Honorable the Governor & Council, with the Representatives, in General Court assembled, in New Haven Octo: 20<sup>th</sup> 1745.

The humble Petition of the Members of the Church of England, in New Haven Parish:

Whereas the ministerial Parishes in this Parish from the Beginning have been so heavy, that this Honourable Assembly out of their Zeal & tendr Concern for the publick Worship of God, have charitably & pionerly exempted those of the presbyterian Persuasion from paying their Taxes annually due to the Support of the Government of this Colony, for the Space of about 34 years last past; all which Term, we your petitioners have chearfully, tho' with difficulty paid our Due to the Government, yet by a Law of this Colony we are taxed in the same Proportion to the Support of the Ministry with our Brethren of that Denomination, and besides having paid for some Years a Land-Tax, for the Building for them a Meeting House; so as some Years past begin to Build a Church for the Worship of God according to our Conscience; which to this Day we have not been able to finish; which makes the Burthen upon us much heavier than that which your Honours were pleased to lighten to our Neighbours. Your Honours will therefore excuse us, if now after twice Seven Years distinguishing Hardships we presume to begg your Charity, & pray that you would make us Partakers of the same Relief with our Fellow-Parishioners. — We are not sensible that the worshipping God according to the Establishment in our Mother Country is a transgression of any Law of this Colony; & we are conscious to ourselves that we have been peaceable Subjects of the Government, seeking its Wealth, & have to the utmost of our Power opposed the late Attempt to introduce Anarchy & Confusion in Religion: And therefore hope our religious Sentiments will not render us unworthy of your charitable Notice. But tho' our Merits Should not yet our Hardships may intitle us to Compassion. — And tho' our Minister be in Part supported by the Charity of the Society for Propagation of the gospel, yet that we hope will be no Bar to your extending Charitie to us. Seeing the presbyterian Minister in this Parish is likewise maintained in Part by the Interest of money arising from the Sale of Parsonage Lands; in which (as we conceive) we had an equitable Right, but are entirely excluded. — If your Honours Should be pleased to grant our Petition, & let your Charitie appear to be without Partiality, we believe it will be a Satisfaction to many, as well as a Relief to an Obligation of thankfulness upon — Your Honours most Obedient & Humble Servants.

John Hall  
mosey Knap  
Benjamin Sturgis  
Nathan Lyon  
John Miller  
Eros Lee  
John Wright  
Daniel Lyon Junr  
Daniel Adams Jr

Gershom Morehouse, Oliver Fairchild, Samuel Tridell  
Daniel Lion, Zachary Squire, John Boardby  
John Sanford, Israel Roulard, Christian Morehouse  
Richamiah Keeley, Thomas Roulard, William Still  
David Knap, Stephen Bourwell, Robert Keeley  
Jonathan Squire, James Morgan, Adam Clark, William Storrs  
Daniel Croft, Obadiah Plat, Peter Malary, Ben. Hall

